ADDRESSES

—AND—

HISTORICAL SKETCHES

—DELIVERED AT—

THE CENTENNIAL ANNIVERSARY

—OF—

THE PRESBYTERIAN CHURCHES

—OF—

UPPER AND LOWER TEN MILE.

—BY—

DRS. BROWNSON, ALLISON AND WILSON,

—AND—

REV. MESSRS. ATKINSON AND GLENN.

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1879.

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CENTENNIAL CELEBRATION

COMMEMORATIVE OF

THE SETTLEMENT OF THE REV. THADDEUS DODD, AS PASTOR OF THE PRESBYTERIAN CHURCH OF TEN MILE IN SEPTEMBER, 1779.

HELD AT

RINGLAND'S GROVE, WASHINGTON COUNTY, PA.,

THURSDAY, AUGUST 28, 1879.

ADDRESSES

OF

Drs. BROWNSON, ALLISON and WILSON,

AND

HISTORICAL SKETCHES

OF THE CHURCHES OF LOWER AND UPPER TEN MILE, BY

Rev. Messrs. ATKINSON and GLENN.

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INTRODUCTION.

The happy thought of the Centenary Commemoration recorded in this pamphlet, found authoritative expression in resolutions passed unanimously by the congregations of Upper and Lower Ten Mile, early in the spring of 1879. These are the distinct organizations into which the original church of Ten Mile was divided about the year 1817, or thirty-eight years after the settlement of the Rev. Thaddeus Dodd, its first pastor, just a century ago. Each of the two churches appointed a committee of arrangements for the occasion, and upon their joint invitation the Presbytery of Washington designated five of its Ministers to cooperate with them. These associated movements came to their accomplishment in this most gratifying celebration, held on the 28th day of August, 1879, at Ringland's Grove, a point midway between the churches.

It was a memorable day. A succession of full trains upon the W. & W. R. R. brought large numbers from Washington and Waynesburg, and from other places beyond them. These were met by a still larger concourse which had found their way from every direction in private vehicles. The number of persons present was variously estimated at from two to three thousand. The music of the occasion was admirably conducted by the Waynesburg Brass Band, and by a local choir having the benefit of a fine cabinet organ generously furnished by C. M. Reed ,Jr., of Washington. Clear skies smiled upon the happy company, as if to attest the favor of Providence. Cordial greetings and bright faces gave evidence of universal joy. The several addresses were received with the fixed attention becoming the recital of the wonderful events, trials and blessings of the century under review. Nor was the fellowship of kindred spirits less demonstrated when, during the hour of recess, the contents of numberless baskets

6-30-45 Brindley - Speer.

rapidly disappeared. Good feeling reigned throughout the day.

By the choice of the committee of arrangements, the Rev. James I. Brownson, D. D., of Washington, presided. After reading a portion of Scripture, commencing with the 11th verse of the 77th Psalm, and ending with the 7th verse of the 78th, he called upon the Rev. William Speer, D. D., late Secretary of the Presbyterian Board of Education, who led the large assembly in prayer. The appointed addresses were delivered in the order of their appearance in the following pages. Happy extemporaneous remarks were also made, under call, by C. D. McFarland, Esq., of Baltimore, a great-grandson of the Rev. Thaddeus Dodd, the Rev. George P. Hays, D. D., President of Washington and Jefferson College, and Reddick McKee, Esq., of California, in early life a resident of Amity. Resolutions were passed, on the motions severally of Stephen Blatchley, M. D., the Hon. John H. Ewing, and Elias Dodd, M. D., expressive of thanks to the W. & W. R. R. for its generous and complete provision of facilities for the occasion, to the congregations of Upper and Lower Ten Mile and the other friends co-operating with them for their ample and satisfactory arrangements, and to the several speakers for their addresses. The Apostolic benediction was then pronounced by the Rev. Samuel Graham. of Newburgh, West Virginia, after which the large company scattered to their homes to cherish glad memories of a day never to be forgotten.

OPENING ADDRESS.

BY REV. JAMES I. BROWNSON, D. D., PASTOR FIRST PRESBYTERIAN CHURCH, WASHINGTON, PA.

Christian Friends, and Fellow Citizens:

Called by nomination of the joint committee of arrangements to preside over this large assembly, it devolves upon me, by request from the same source, to sound the key note of the great occasion. In the name of those whom I have now the honor to represent, I bid you all welcome to this place of hallowed memories. Welcome ye descendants of the fathers and mothers who, a century ago, braved the perils of the wilderness to raise aloft one banner for civilization and the gospel. Nor less welcome ye thousands who have followed in times of peace and prosperity to share the heritage wherewith a covenant-keeping God crowned their toils and sufferings. Welcome to these memorials of divine goodness. Welcome to these recitals of human bravery, self-denial and piety. Welcome to these thanksgivings and songs of praise. Welcome to this fellowship of patriotic and christian devotion.

The four honored fathers of Western Presbyterianism who, under the old Synod of New York and Philadelphia, on "Wednesday, Septembr ye 19th, 1781," organized the Presbytery of Redstone—in history the mother of Presbyteries, and a pioneer of Protestant Christianity on this side of the Alleghenies—were James Power, John McMillan, Thaddeus Dodd and Joseph Smith, all graduates of the college of New Jersey and godly Ministers of Christ. This order of names corresponds with the dates of their respective first visits to this region, though in permanent settlement as pastors, McMillan was first and Dodd second. The oc-

currence of this centennial commemoration in honor of Thaddeus Dodd and his work after like celebrations in the cases of his worthy co-laborers, is due simply to the fact that for each of the others the century was dated from his first visit of exploration or invitation to settle, whereas, in this exceptional instance, we take the one hundreth anniversary of his actual and permanent settlement, which was two and a half years subsequent to his first coming. Outline histories of the churches which now cover the territory of Mr. Dodd's work, will be given by two worthy brethren who, as successors in the pastorate, have entered into his labors. The character and life-work of Dodd himself will be held up to our view by James Allison, D. D., editor of the Presbyterian *Banner*. Professor Samuel J. Wilson, D. D., of the Western Theological Seminary, will then carry us onward to witness, over the track of the century, the typical Presbyterianism of Old Redstone and of Western Pennsylvania, in its character and in its representatives and benign influences throughout the vast regions beyond. As preliminary to these exhibitions of progress, it seems fit that I should somewhat sketch *the situation and surroundings* of the notable event from which we count the century of our present commemoration.

The relation of this to other historic events, is not unworthy of our first attention. Of these, the previous settlement of the people at whose special call this man of God came, claims a place. It is scarcely necessary to repeat the familiar fact that the first white settlement west of the Alleghenies, consisting of eleven families, was planted in 1752, at what is known as Mount Braddock, in Fayette County, by Christopher Gist, agent of the Ohio company formed in Virginia two years before, mainly to contest not only with the Northern French, but also with Pennsylvanians for the Indian fur trade.

But for various reasons the "peninsula" or "horse-shoe," bounded, except on the south, by the Monongahela and Ohio rivers, was not settled to any extent until 1770-73. The chief influx then consisted of Scotch-Irish Presbyterians, who came across the seas from Ulster to escape both exorbitant rents and restriction upon their civil and religious liberties. As the counterpart of this pressure from behind, they found powerful inducements here in rich lands costing scarcely more than the entrance fees, together with genial climate, the fullest rights of citizenship, and, most of all, "freedom to worship God." They were joined in

large numbers by descendants of former migrations of the same race, who under a like combination of causes, during the thirty-three years ending in 1750, had left the old country to find estates in Lancaster, York and Chester Counties, Pennsylvania, and in Cecil County, Maryland, and thence had advanced, later still, into the Kittatinny valley, now better known under the names of Cumberland and Shenandoah. This was preeminently the God-fearing, thrifty, brave and intelligent population which transformed the greater part of Washington County and the adjacent territory from a wilderness into a fruitful garden, impressing it with a character whereof we have still reason to be proud. Only a slight distinction applies to the settlers of this the southern border of the county, especially along the waters of the Ten Mile. They came mostly from New Jersey, and represented the social and religious features of that sea-coast colony, settled as it had been by intermingled English and Scotch-Irish from beyond the waters and by a large infusion of descendants of the Pilgrims of Plymouth Rock. They held "the like precious faith," but in manners as well as ecclesiastical usages they blended the sterner Presbyterianism, pure and simple, with the same system modified somewhat by contact and co-operation with an orthodox independency. But these surface distinctions were as nothing before the union of substantial forces which, under the Divine blessing upon the pressure of a common cause, soon brought society and the church throughout the region into complete fellowship. Of some twenty families which came from his own Morris County, New Jersey, in 1773, as we learn from the honored son and successor of Mr. Dodd, four founded homes on the south fork of the Ten Mile, near the present town of Jefferson. The remainder divided themselves along the north fork, into two settlements under their respective leaders, Jacob Cook and Demas Lindley, the latter of whom, at least, was a descendant of one of the distinguished company who, in 1620, landed from the Mayflower upon the coast of New England, having previously bound themselves together in a covenant, the first words of which were, "In the name of God, Amen!" These two settlements had their centres respectively where now the flourishing congregations of Lower and Upper Ten Mile worship peacefully each Lord's day in tasteful and commodious sanctuaries, near the towns of Amity and Prosperity. Doubtless the first visit of Thaddeus Dodd in March, 1777, and his final settlement in September, 1779, were prompted

by earnest appeals from his old New Jersey friends, which owed much of their efficacy to his sympathy with them in their destitution of religious ordinances. It was at least against other inducements elsewhere of greater worldly attraction, that he heard the voice of the Lord in their call and obeyed it jointly for their and the gospel's sake. They were poor and surrounded with perils, but in God's name he cast in his lot among them with an unhesitating devotion.

No account of the situation, a century ago, can be true to history without giving prominence to the terrors of savage warfare to which the first settlers were exposed. Nor could a place be found in our borders of more thrilling adventure than just here. Indian hostilities had been stimulated by the French in their great contest with Great Britain and her colonies for the Ohio and its tributaries. And they continued to carry butchery and alarm into the homes among and beyond the Alleghenies until Col. Bouquet's masterly second expedition, in 1763, pushed the bloody foes back to the Muskingum, and secured a treaty of peace which gave ten years of comparative repose. Those years witnessed large streams of emigration westward, as well as the laying of foundations upon which great States have been erected. But the war of 1774, the year following the occupation of this soil by the New Jersey settlers, best known by the name of Governor Dunmore, of Virginia, who conducted it, and precipitated as it was by the rash cruelties of white men, filled the country once more with fear and sorrow. The inhabitants of this whole region were driven for safety into forts east of the Monongahela. Happily the victory of General Lewis at Point Pleasant on the Ohio, brought that bloody strife to a close in the autumn of the same year, without the aid of the arrogant and blustering lord governor, so safely encamped at a convenient distance. But then only two years later came the terrific strife of the Revolution, when throughout its whole continuance the resources of the united colonies were taxed to their utmost along the sea board, thus leaving the defenceless inhabitants of the interior to buffet as they could with savage foes urged on by British gold and promises.

But it was in the spring of 1777, the very time of Mr. Dodd's first visit, that these Indian hostilities were organized along the whole river frontier from Fort Pitt to the Kanawha. In their light the difficulty of removing a family and consequent delay of

the pastoral settlement, are fully explained. It was one of the terrible features of that organized warfare that the famous Simon Girty with his associates, McKee and Elliott, all escaped tories from Fort Pitt, signalized their zeal against the cause of liberty by rushing into a relentless leadership of the treacherous and blood-thirsty forest warriors. Occasional feeble expeditions were sent forth by the government, but mainly the terrified inhabitants had to build forts and defend themselves. A line of such forts from Redstone, near Brownsville, along Ten Mile, Wheeling and Grave creeks, to the Ohio, looked out southward upon an unbroken wilderness, and so made the inhabitants of these very hills a vanguard of defence for their more favored brethren in the thicker settlements behind them. A like line of defenses guarded the settlements on the west, along the Ohio from the mouth of Grave creek to Fort Pitt. Of course the savages were cunning enough to cross the river below these lines of defense, and to make their most frequent and formidable incursions from the wilderness through this exposed southern frontier line. And thus they continued to come long after the homes and churches, only a few miles northward, had come into organized security. It was along this very line of continual peril that Dodd and his devoted people through the whole period of the revolutionary struggle spent their summers in Fort Lindley, only coming out at intervals under guard to till the soil for bread. But whether in summer confinement or in the comparative freedom of winter, they failed not to study God's word and teach it to their children as well as to maintain public and private worship, though the trusty rifle was as sure an accompaniment to their religious assemblies as the Bible and the hymn book. And the seal of Providence was put upon their fidelity in the signal fact that whilst others were slain around them, not one of their number came to a bloody death.

Here in my hand is the original record in the handwriting of Mr. Dodd himself which recites the formal organization of the church at the house of Mr. Cook, August 15th, 1781, including the reception of members,—twenty-five in all—and the election of Demas Lindley, Jacob Cook, Joseph Coe and Daniel Axtell, as ruling elders. The reason for this delay of organization for two years after the settlement of Mr. Dodd is to be found in the same turbulence of the times of which we are speaking. Appended to this very record is an explanatory note subsequently written by the same hand. It is as follows, viz: "After this we set several

times when we should have the Lord's supper administered, but could not compass our design on account of *the incursions of the savages.*" Nor need we wonder at this caution, when we read the opening entry upon the records of the Mother Presbytery, holding its first meeting one month after this church organization as follows, viz: "The Presbytery met according to the appointment of the Rev'd Synod, of New York and Philadelphia, at Pigeon Creek, as the circumstance of some of the members, *by reason of the incursions of the savages*, rendered it impracticable for them to attend at Laurel Hill." The trouble was not at Laurel Hill but on this side of the Monongahela, making it inconvenient if not hazardous to the members to go so far from home. Mr. Dodd was present at that first meeting of the Presbytery and preached the opening sermon from Job 42: 5, 6. Mr. Smith was the only one of the four ministers absent. But as these occasions of hindrance through peril passed away with the dying echos of the war for Independence, the longed for communion season came at length on the third Sabbath of May, 1783, about a year and a half after the church organization. On that happy day of May the sacred supper was served in Daniel Axtell's barn, when, besides the original company, *forty-five* newborn disciples took upon themselves the vows of Christ and bore witness of his death. This large addition to the membership was the fruit of a powerful work of grace in the confinement of the fort. Great, beyond our conception, had been the deprivations of those long years of discipline, and severe as flaming fires were the trials of the infant church, but now out of the hot furnace God chose it for the mission of blessings whereof we both speak and sing to-day, giving to it his joint tokens of the great sealing ordinance, and the seal of the Spirit in the hearts of men.

From this view let us next turn to some of the political troubles of those early years for another important element in the condition of things. Those which grew directly out of the great struggle for nationality, in the very midst of which the church here was born, with the attending Indian war-whoop and tomahawk, might indeed be regarded as a sufficient test of courage and faith. But there was a succession of local and still more perilous strifes besides. The first of these arose in the conflict of jurisdiction over the territory chiefly bounded by the two rivers, between the States of Virginia and Pennsylvania. It broke out in 1774 and raged for eight or ten years, restrained at times from bloodshed only by

the common peril of the Revolution. The charter of Virginia from James I, in 1609, prescribed no western limits, whereas that of Pennsylvania, issued in March, 1681—just a century before the organization of Washington County—granted an extension of territory *five degrees* west from the Delaware river. Mason's and Dixon's line, originally intended to mark the boundary between Pennsylvania and Maryland, had been run in 1768 as far as Dunkard's creek in Greene County, thus far also serving as a division between our State and the "Old Dominion." But the five degrees had not been measured, and, proudly resting upon the claim of her older patent, Virginia claimed the lands west of the Monongahela by the same title of indefiniteness set up by her for those stretching hundreds of miles towards the setting sun. She was not slow, therefore, to assert jurisdiction over the disputed territory, dividing it between the counties of Monongalia, Ohio and Yohogania, within the first of which this Ten Mile region fell. When after a period of seeming indifference Pennsylvania began to maintain her claim strenuously, confusion and strife were the result. "Men vibrated in their allegiance," says Mr. Veech, "as caprice or interest prompted. Land titles became uncertain, animosities festered, and enmities became indurated." Finally a settlement came through agreement of chosen commissioners of the two States, in session at Baltimore, signed August 31st, 1779, but not confirmed by reluctant Virginia until June following. The two chief conditions were the extension of Mason's and Dixon's line to the extent of Pennsylvania's five degrees, and a concession of title in every case to the holder of the oldest land warrant, without regard to the State from which it was received. But even then various inferior strifes hindered the extension of that line until 1784, when it was fixed by the scientific method, then new, of "astronomical observations." Happy was that peaceful settlement of a most exciting and dangerous question involving persons and great States in threatening strife. It ultimately brought to an end feuds most damaging alike to patriotism and religion. It was only unhappy, we are accustomed to think, in the much regretted fact that the "five degrees" did not reach the Ohio river and so take into Pennsylvania the rich and beautiful Pan Handle, now not more illustrious by fine soil and flourishing towns than by an intelligent, thrifty and progressive population. The compensation for our loss is to be found in the greater gain of the young and noble State of West Virginia.

Meanwhile, pending the final adjustment of boundary, Pennsylvania, in anticipation, organized Washington County in 1781, the second county of the West, the first child of Independence, and born amidst the throes of the Revolution and under the very roar of British artillery. But even then the irritations of the question continued to manifest themselves in a bitter strife of ballots between the Pennsylvania and Virginia parties with various results, until time had somewhat healed the sore, and the swelling streams of Scotch-Irish immigration from the eastern counties turned the scale effectually.

Passing over the reaction from the controversies just related, which appeared in the formidable but fruitless effort to erect a erect a new State embracing the most of Western Pennsylvania and Virginia together with large portions of Ohio and Kentucky, we come some years later to a social and political upheaving which for a period of four or five years threatened every public and private interest with ruin. It was no less than the notable "Western Insurrection" which owing to a general misconception of its objects and spirit, long cast a blight upon the fair fame of this part of the State. In appearance it was a contest in the interest of whiskey. But in fact the issue was that of resistance to an unequal, oppressive and odious taxation, under an excise law of Congress, passed in 1790, and executed with relentless vigor. It operated, as the men of that day thought, with ruinous severity upon the only or at least chief article which, in their peculiar circumstances, would bear transportation to market. The contest was not, therefore, for the use of intoxicants—to which those acknowledged pioneers of culture and religion were surely not more given than the people of other sections—but for equal rights in business and trade. Unfortunately, however, in no region was the manufacture of whiskey more prevalent than just here, for the reasons before given. But when the Temperance reformation was inaugurated, and light was diffused touching the ruinous effects of intoxicating drinks the movement was nowhere more successful than upon the very soil of the great tumult of 1790-94. And in her subsequent history down to this day Washington County may safely challenge the State of Pennsylvania for a rival in antagonism to intemperance alike in her administration of the law and in the habits of her citizens. Upon her whole territory there is not a licensed house for the sale of intoxicating liquors as a beverage.

Comparative familiarity with the subject on the part of the public, and present limit of the time must excuse any extended treatment of the great Insurrection. Instead of this I refer with confidence all inquirers after the truth, to the masterly article in the "Centenary Memorial," from the pen of the Hon. James Veech, LL. D., to whom, in this and other matters connected with the secular history of those times, I confess myself a great debtor, after searching with passionate ardor for years every other available authority. The production of liquid fire, followed in its use with only evil to the bodies and souls of men, is to be condemned, not forgetting the measure of charity due to those times as compared with ours. The resistance, as a manifest breach of law, is by no means to be defended, but only palliated by remembrance of the business distress entailed by that law, and the impotency of all appeals for relief. The violent tumult it occasioned was the first strain upon our national government, and its reaction was a wholesome moral lesson. But happy for every interest of society and the church was the result when the presence of an army of the United States in 1794, acting under the combined firmness and moderation of the Father of his Country, scattered the guilty leaders and brought the people to submission without the shedding of one drop of blood.

It is a matter for profound gratitude that all of our Presbyterian ministers and most of their people were firmly on the side of law and order in that agitating crisis,—a chief reliance indeed of the authorities for the restoration of order. How Dodd's associates of the old Redstone Presbytery, two years after his death, treated the subject from the religious stand point may well be inferred from the following resolution of that body, April 22d, 1795, just when the civil strife was over. "On motion, resolved that if any of those persons who during the late disturbances had an active hand in burning property, robbing the mail and destroying the official papers of the officers of the government, shall apply for distinguishing privileges of the church to us, they shall not be admitted until they give satisfactory evidence of repentance; and Presbytery did and do hereby declare their hearty disapprobation of all riotous, illegal and unconstitutional combinations against the government, the laws, or the officers of the government."

It only remains now to bring this imperfect sketch to a conclusion, by a reference to those forms of trial which beset the fathers and mothers at the beginning of the century, in *the more pri-*

vate experiences of life. If these stand out less boldly upon the pages of history, they were, in longer continuance, scarcely less a burden which only faith could bear. Amidst our multiplied facilities and comforts, it is difficult to realize them from mere testimony. Let us remember that those pioneers were separated from friends in the depths of a country only beginning to emerge from its primeval forests. Lofty mountain ranges were behind them, over which only military roads had been cut. Wild beasts and savage men were masters of the situation. Dwellings were the rudest cabins, scarcely affording chimneys or windows of any sort. Furniture and dress hardly rose above the lowest conditions of our present life, save in the tidiness of thrifty hands. Food was almost wholly wrought from the soil, or caught from the forests and streams. Physicians were few and remedies were simple. Their houses of worship, when they came to this luxury, were as rude as their homes and withal knew not the comforts of fire even in the depths of winter. That luxury of a church building was not enjoyed here until 1785, when one was erected where the Amity church now stands, followed with another at Prosperity in 1792. Their ordinary schools were restricted in appliances and could only furnish the most elementary instruction, though even then classical education with special reference to the ministry, was not neglected, of which Mr. Dodd's academy, opened on his own farm in 1782, the first of its kind in the West, is a sufficient illustration. The delay to secure a house of worship for six years after the settlement of the pastor, and for three years after the erection of the academy, doubtless, had its chief reason in the perils already detailed, which drove the people into forts during the summer. Few also were their books beyond the Bible, the catechism and the volume of psalms and hymns, whilst an occasional stray newspaper was hailed as a messenger from a far country. Yet, who shall say, in the light of history, that their contentment as well as improvement of the advantages they had, will not compare favorably with ours? The progress of change in habits and opinions as well as circumstances may fitly appear in the language of the venerable Dr. Samuel Ralston in 1840, near the close of a long pastorate begun at Mingo in 1796, even though he speaks of former and later times somewhat after the manner of an aged man. But even his "former times" are a great advance upon Dodd's. "Our wives and daughters" says he, "were industrious and made much homespun, and

we wore it. And the old people say, that the preaching and praying were better in homespun than in English broadcloth. I did not buy a coat for thirty or thirty-five years. We had no want, but all the necessaries of life in abundance; and if we had money to buy a little tea and coffee for the good wife and for passing visitants, and a little finery for the females, we thought ourselves well off."

Surely, in the light of a century, we can interpret the providential discipline through which that first generation was led. Who can say wisely that, under a less severe development of manly virtue and religious principle, the foundations of western society would have been as firmly laid? How different too would the church of Western Pennsylvania—long denominated "the backbone"—have been without such an ordeal in her history! The discipline and the generation called to meet it, simply answered to each other in the purpose of God. We cannot be too grateful for the more than heroic fidelity of those witnesses for the truth. Nor can we raise too high our memorial to-day amidst the same grand old forests which drank in their testimonies, prayers and songs. Shame to the generation of the future which, fattening upon the fruits of their toils and sufferings, shall prove recreant to the sacred traditions and numberless blessings that God himself has transmitted to us from their hands. Over the graves of Dodd and his associates in struggle and victory, let us take anew our vow of allegiance to Christ and his cause.

"The past is past! in faith and patience taking
Its lessons, let us lay them on our hearts;
The chain's attenuated links are breaking!
Be earnest! use the present ere it parts!"

NOTE.—The reader will please correct each of the following dates, on pages 6 and 8, by one year, viz: Gist's settlement was made in 1753, Bouquet's *second* campaign in 1764, and the Ohio company was formed in 1749. J. I. B.

LIFE AND CHARACTER

OF

REV. THADDEUS DODD,

BY

REV. JAMES ALLISON, D. D., EDITOR OF THE PRESBYTERIAN BANNER, PITTSBURGH, PA.

I can hardly tell why I, a son of a native of the Cumberland Valley, should have been invited to take part in the services of this day, commemorative of the descendants of a New England ancestry. Probably it was to show the agreement in doctrine and church polity between the Scotch-Irish of the Cumberland Valley—that prolific hive from which Presbyterianism has swarmed not only all over this country but also to the ends of the earth—and those who removed from Guilford, Conn., where the churches at that time were substantially Presbyterian, to Morris County, N. J., and there took the Presbyterian name, whose sons and daughters afterwards left the quiet homes and cultivated fields of New Jersey and made what was then the long and difficult journey to these hills and valleys, covered at that time with the magnificent forest through which prowled wild beasts and what was far worse—infuriated savages thirsting for slaughter.

God made all things out of nothing. His resources are inexhaustible. He can supply whatever may be needed for any emergency. Twenty years ago, when the great crisis in our national history was nigh at hand, some were alarmed because they had persuaded themselves that we had no statesmen or military commanders, adequate to the demands of the great occasion. But when the decisive hour had arrived it was discovered that the nation had the legislators, the military leaders and the President it

needed for the tremendous emergency. A short time ago one of our Presbyterian journals raised a cry of alarm for the future of the benevolent schemes of our church after the death of some six persons upon whom they are largely dependent now. It is not necessary for us to trouble ourselves on this account now, since when these noble men and women are called away, others will be raised up to take their places. When a work is to be done for the church or the world the instrument by which it is to be done is always provided.

One hundred and six years ago a company comprising several families left Morris County, New Jersey and directed their course hither. They were the descendants of those who long years before had left Guilford, Conn., then and now one of the most delightful places in New England, and came to New Jersey. Some of these could trace their family history back to those who came to Plymouth on the Mayflower. In education, culture and inherited literary taste they had advantages even superior to those which had been enjoyed by most of the Scotch-Irish moving at that time in the same general direction. Hence it would be natural for them to expect some qualifications in a pastor which would not be looked for by some who were making new homes in the same neighborhood. They had no pastor to go with them, but there was then and had been for several years preparing one who would follow them, minister to their souls in sacred things and educate their sons and make himself an imperishable name.

That same year, 1773, "a pale, slender youth with jet black hair, dark, piercing eyes, and a countenance highly expressive of mental power and activity graduated at Nassau Hall, better known as Princeton College. His name was Thaddeus Dodd. His father, John Dodd, had been born in Guilford, Conn., April 15, 1703: himself had been born in Newark, N. J., March 18, 1740. Afterwards his parents removed to Mendham in the same State where he was reared among the same people and under the same religious influences as those whom he was afterwards to serve in the gospel.

His parents were poor in this world's goods but rich in faith. They early instructed their son in the Bible and Shorter Catechism and sought to make him know his sins and to lead him to Christ his Savior. To have such parents is more honor than to have sprung from king's and queen's who knew not God. These

parents and the people around them still felt the impulses of the glorious revivals in that region under the labors of Whitefield and the Tennents. And Thaddeus was more or less affected by these influences from early boyhood. For long years he had been the subject of serious impressions and of severe struggles. In him the "Law-Work," as it was then called, by which is meant conviction of the holiness and justice of God's law and of the evil and power of sin, was deep and thorough. Would to God, we had more of it to-day, in our preaching and religious experience! It was not until his twenty-fourth year that he obtained peace and comfort. To him this event was one of the intensest solemnity. Of the day on which he dated his conversion, July 18, 1764, he afterwards wrote: "All that could be done or heard was the need of a Savior. Undoneness without Christ. This was a day of divine power," of the evening of that day, he used these words: "This was a night of the utmost consequence to me—never to be forgotten; for if I am not deceived, it will be a matter of everlasting rejoicing." He was born into the kingdom in a great revival which continued several years, along with some to whom he was afterwards to be pastor. It is a great loss for any one to enter the ministry who did not at the time of his conversion or afterwards pass through a general awakening and revival of religion. When God has a great work for any one to do in the church he almost always prepares him for it by an universal outpouring of the Holy Spirit. The Reformation did not spring primarily from opposition to the absurdities, follies, falsehoods, cruelties and uncleanness of the church of Rome. Luther was not awakened by the ecclesiastical abominations around him, but by a conviction of his personal unworthiness and sinfulness before God. And when he had found pardon and peace through justification by faith, then he began his mighty assault on Rome which practically had substituted other things for faith in Christ. The Reformation rightly understood was a mighty revival of religion. McMillan, Smith and others of the early Presbyterian ministers of Western Pennsylvania, were fitted for their great work here by a powerful revival in Princeton College, while they were students there. The Home and Foreign Missionary Societies of this country sprang in a great measure from the revivals of 1802. The revival of 1857 prepared the christian people of this country for the religious duties required by the necessities of war. In like manner Thaddeus Dodd was fitted for the work to which he was

eventually called by a mighty baptism of the Holy Ghost. This colored, molded and directed his whole after-life.

Previous to making a confession of faith—indeed in boyhood—his love of learning was most noticable, and he even then looked forward with earnest desire to the possibility of obtaining a collegiate education. He read much and studied Mathematics, Latin and probably Greek under the direction of ministers of the gospel, as was done by many others in those days who afterwards became distinguished. In the meantime he taught school to provide the means of present subsistence and also support while attending College—if this great privilege should be granted to him. I may be wrong, but I often think it a great pity that the old custom of students having in view one of the learned professions engaging in teaching has almost died out. Its advantages in the way of intellectual discipline, in acquiring a knowledge of human nature and in forming the habit of self-reliance cannot be easily over-estimated. But it was not until seven long years after making a confession of faith and in the thirty-first year of his age, that Thaddeus Dodd was permitted to enter Princeton College then under the Presidency of the celebrated Dr. John Witherspoon. He was graduated in the fall of 1773. Among his classmates were Rev. Drs. James Dunlap, John McKnight, John B. Smith, and Rev. Wm. Graham. He was one year and a half in College with Dr. John McMillan, though not in the same class. Soon after graduation he went to Newark, N. J., when he married Miss Phœbe Baldwin and entered upon the study of Theology under the direction of Rev. Dr. McWhorter. One year later he removed to Morristown, N. J., and continued the same line of study under Rev. Dr. Johnes who had been his first instructor in Latin. He was licensed to preach the gospel by the Presbytery of New York, but there is no existing record of the date at which this took place. Through the winter of 1776-7 he suffered from a severe attack of inflamatory rheumatism. But in the month of March, though still feeble, he started upon a journey to the West. After preaching in parts of Virginia and Maryland, he crossed the mountains, visited the settlements on George's Creek, Muddy Creek, and Dunlap's Creek and then came to Ten Mile. He remained here until August, preaching in private houses, in the woods and in Lindley's and Bell's forts. After his return to the East he was ordained by the Presbytery of New York as an evangelist on some day of the week preceding Sabbath, October

19, 1777, as there is a record of baptisms by him on that Sabbath in which it is said that this was the first Sabbath after his ordination.

Shortly after this he left New Jersey with his wife and daughter three years old and a son still younger, accompanied by two brothers and their families. On the 10th of November they arrived at Patterson's Creek, Hampshire County, Va. and after hearing of the formidable attack which had been made by the Indians upon Wheeling and the consequent alarm and confusion prevailing in all the frontier settlements, it was thought best not to proceed any farther at that time. But in a few days he crossed the mountains alone, came to Ten Mile, preached in the forts and baptized the children. In a short time he returned to his family and it is not known that he visited this place again until he brought his family and settled down permanently in the fall of 1779, one hundred years ago. In the interval he had not been idle but busily engaged in preaching the gospel in the adjacent parts of Virginia and Maryland where no churches seem to have been then organized, at least there were no church buildings, as all the services were held at private houses or in the woods. He was entreated to remain and inducements apparently stronger than any held out by Ten Mile were brought to bear upon him, but he had given his pledge to the people here—his heart was here—and hither he came in September, 1779.

That we may have a correct view of the character, life and work of Rev. Thaddeus Dodd, I will endeavor to present him in these relations.

1. He was a man of intelligence, culture and wonderful self-reliance. Though his parents were in very limited circumstances they were well instructed in the Bible and were thoughtful people, and those with whom he had been reared were of similar character. During his many years of preparatory work he had been brought into association with scholars and men conversant with public affairs. He had been a successful teacher and had reached middle life before coming hither. His manners and general bearing were those of a culitvated christian gentleman. He was a lover of music, had studied it as a science, and had an ear quick to detect the least want of harmony or any discord. He delivered sermons and addresses on music; and as a consequence there was better signing at Ten Mile than in any other of the western churches; and I have been told that superior singing has

been a characteristic of this church ever since. Through his influence Dr. Watt's Psalms and Hymns were used exclusively from the very beginning of his labors; and the habit of "reading out the lines" ceased here as early as 1792.

The evidences of his self-reliance are many. His father died leaving his mother with eleven children, so that he inherited little if anything from the parental estate. Nevertheless he persevered, studied, taught school and acquired a literary and theological education when there were no Boards of Education to assist deserving young men having the ministry in view. And when licensed he was not content to remain in the East but looked out upon the opening fields of the West as his appropriate place of labor notwithstanding the deprivations, trials and dangers to which he would be subjected. Nor did he shrink from the undertaking although the support promised was small and somewhat precarious. One man, Mr. Lindley, agreed to furnish the flour and another, Mr. Cook, agreed to supply meat and others furnished different articles but unfrequently he and his people were compelled to flee to one of the forts for protection from Indian ferocity. He gave a remarkable exhibition of self-control one afternoon when on the way to Bell's Fort where he had an appointment to preach in the evening. He observed three Indians evidently bent on mischief seeking to conceal themselves, and judging it best to give no indication of being aware of their presence he passed along without hastening his speed in the least. And it is due to Mrs. Dodd to say that on several occasions of great danger to herself and family she displayed a presence of mind which entitles her to the highest admiration.

2. Mr. Thaddeus Dodd was a scholar and an educator. Dr. John McMillan is admitted to have been at the head of those noble ministers of the gospel who laid the foundations of the church and education in Western Pennsylvania, in enterprise, breadth of view, boldness of design and force of character. These qualities by common consent gave him his high and honored position of leader. But Mr. Dodd was the most learned of the whole number. He had been a student more or less all his life, and his attainments had been brought into practical requisition by teaching others. He was a proficient in the Latin, Greek and Hebrew languages. The Greek and Hebrew texts, each neatly written in its appropriate characters, prefixed to some of his discourses show his familiarity with the original languages of the Scriptures. But

he excelled in the Natural Sciences and Mathematics—of the latter he became an ardent student when only sixteen years of age.

In July 1841, Dr. Carnahan then President of Princeton College wrote thus: "The following anecdote will show the estimation in which your father's mathematical talents and attainments were held by his cotemporaries in College. Before the death of Chief Justice Kirkpatrick, who was a trustee of this College, Albert B. Dodd, our present professor of Mathematics, was nominated in the Board of Trustees for the Mathematical Chair, and the Judge remarked that he was not acquainted with the candidate, and did not know his reputation as a Mathematician; nevertheless he could vote for him most cheerfully: he liked the name: that he never knew a Dodd (and he was acquainted with many of them), that was not born a Mathematician. That there was one Thaddeus Dodd in College, when he was a student, who seemed to understand Matematics by instinct; that all the students applied to him for aid when anything difficult occurred in their Mathematical studies. He presumed the candidate was of the same stock and he would vote for him." And Albert B. Dodd, afterwards so distinguished was really a grandson of a brother of Thaddeus Dodd.

Like other ministers of that day he saw the need of more ministers and that to be effective they must be taken from and reared among the people for whom they are to labor. He felt the importance of a better common school education, and in order to promote it he visited the schools and counseled and encouraged instructors. But for the special purpose of educating young men for the ministry Mr. Dodd erected a building a short distance from his own dwelling in which he opened a classical and mathematical school in the spring of 1782, of the five students present at the opening four are certainly known to have been then looking to the ministry of the gospel as their life work. This school was successfully conducted for three years and a half. And he had nearly all the intervening time several students under him whose studies he directed. In the beginning of 1789, Mr. Dodd accepted the appointment of principal to the Academy opened in the town of Washington on the 1st of April of that year, with the understanding that he was to hold the office only for one year, as he did not wish to relinquish the pastorate at Ten Mile, at the expiration of the year he was constrained to continue three months longer. Sometime during the following winter the Court

House, one of whose rooms had been occupied by the Academy was burned and no other suitable building could be obtained. The proprietor of the town when asked to donate a lot on which to erect an Academy building declined. Had it not been for the mistaken parsimony of this man and the want of sufficient enterprise in others there never would have been two rival Colleges in this county only seven miles apart.

3. But I wish to speak particularly of Mr. Dodd as a pastor and a preacher. As a christian his reputation was unsullied. As a pastor he was watchful of the flock: he sympathized with his people: he fed them with knowedge: and he won the affection and respect of the young by a deep and active interest in all that pertained to their well-being. Owing to the weakness of his lungs his voice was not strong but his enunciation was remarkably distinct and his emphasis marked by correctness so that he could be heard by large audiences. His sermons were delivered with much tenderness of feeling, and generally from notes carefully prepared, for they were thoroughly studied, and the power of concentrating his thoughts was a marked characteristic.

The key to the preaching and ministerial character of Mr. Dodd may be found in the subject of the sermon delivered at Pigeon Creek, Sept. 19, 1781, at the organization of the Presbytery of Redstone according to the appointment of the Synod of New York and Philadelphia, in Philadelphia, May 16, 1781. Three ministers were present, John McMillan, James Power and Thaddeus Dodd and three elders. The sermon was preached by Mr. Dodd. Judging from the subjects of sermons it is our misfortune to be compelled to hear now-a-days, at the opening of our Ecclesiastical Courts including the General Assembly, we would naturally suppose that he preached on the true theory of the church: the grandeur of its work: the difficulties in the way of its progress: the peculiarities of its present condition: its final triumph. But nothing of this kind was attempted by Mr. Dodd. His text was, Job 42: 5, 6, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes." Here was a grand, personal, searching revival sermon, laying him who delivered it and those who heard it low, that they might properly feel their need of Christ and of the power of the Holy Spirit. Any other kind of a sermon at that time would have been considered by those ministers a grand impertinence. This sermon was the key-note

not only of the ministry of Mr. Dodd but also of that of his co-laborers.

It too often happens now that if a youthful minister is sent out into one of the new States or Territories it is soon reported to the newspapers that he has organized a church, and quickly following comes an appeal for money to aid in building a house of worship, which upon examination we find is to be Gothic in style, with stained glass windows, oiled pews, carpeted aisles, the latest form of book racks, walnut pulpit, cabinet organ, heater in the cellar and bell on top of the roof. But when we ask about the church membership, it is not unusual to find that it consists of two or three very good women and one man who is probably a very wind-broken, ring-boned, spavined, knock-kneed and generally dilapidated kind of a christian, who for the lack of any better material has been made an elder!

This was not the method adopted by Mr. Dodd, who was the second Presbyterian minister settled west of the Allegheny mountains. He laid the foundations deeply and broadly. Though his labors had been accompanied with indications of the presence and power of the Holy Spirit from the beginning, it was not until two years after his permanent settlement here, on the 15th of August, 1781, that a church was organized; and it was not until nearly two years later, the third Sabbath of May, 1783, that the Lord's Supper was administered for the first time. That service was held in a barn, and Dr. McMillan "assisted." It was a time of the power of the right hand of the most High. While the people had been shut up in a fort because of the attacks of the Indians, and afterwards God had poured out his Holy Spirit, and a glorious revival had been in progress for months. And now at the first administration of the Lord's Supper forty-five made a confession of faith. But a house of worship was not erected until 1785. From that first communion the heart of the pastor was made glad by continued accessions to his church by arrivals from New Jersey and upon confession of faith. In the meantime several seasons of special refreshing had been experienced. In the summer of 1792—there were no summer vacations then in the churches—an unusual manifestation of the divine presence was felt by the people. There was great earnestness in prayer. The attendance upon preaching and the meetings for prayer greatly increased. This encouraging state of things continued through the winter, and Mr. Dodd labored most zealously, but

at the same time his system was rapidly yielding to the power of pulmonary consumption which had been long preying upon him, and on the 20th of May, 1793 he died triumphing in faith. When the warrior falls on the field, he wishes to die in the hour of victory. When General Wolf lay mortally wounded on the plains of Abraham, before Quebec, he was told that the French were retreating: "Then," said he, "I die content." Mr. Dodd died just at the time of a great victory in the name of the Lord Jesus. For as the fruits of the revival which had been in progress for some time, more than fifty were admitted to the communion of the church a short time after his decease. All felt that a prince and a great man in Israel had fallen. His funeral sermon was preached by Rev. Dr. McMillan on the 21st of May, 1793, from Revelations 14; 13, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

In his family relations Mr. Dodd was most happy. His wife was worthy of him, and their children rose up and called them blessed. They had two sons and three daughters; both of the sons were physicians, and the elder of them was also a minister of the Gospel. This son is said to have possessed a clear and strong mind, enriched by manly culture and varied learning; remarkable gentleness and amiability of temper; great practical wisdom; a tranquil and steady piety; high devotion and loyalty as a friend; in short, a combination of qualities, a character complete, harmonious and symmetrical in an unusual degree. He was the second successor of his honored father, and was installed as pastor of the Ten Mile congregations, in Mr. Joseph Rigg's Sugar Camp, "with", as Dr. Wines declares, "the open canopy of heaven for a temple, the snow for a carpet, and the wind whistling through the leafless branches of the trees as an accompaniment to the solemn music, as it pealed forth from a choir of hundreds of voices." All the children of Mr. Thaddeus Dodd are dead, but there are known to be living, of the second generation, 10; of the third, 47; of the fourth, 63; of the fifth 1. There have been among them one minister of the Gospel, two elders and two deacons in the Presbyterian Church, six physicians and one lawyer. To-day, thirty-five of the descendents of Mr. Dodd are members of the church of Lower Ten Mile, of whom one is a candidate for the ministry. Among all these descendents there has never been a

habitual drunkard and all of them who have come to the years of accountability, with the exception of probably five or six, have made a confession of faith in Christ. Thus is the family of Mr. Dodd an overwhelming refutation of the base slander often heaped upon the families of ministers of the Gospel, that they are ungodly.

I said that the Rev. Thaddeus Dodd died May 20th, 1793, but he lives and will live forever. He lives in the family he reared: he lives in the churches he founded: he lives in the words of the glorious Gospel which he preached, the power of which will be felt through all time and throughout all eternity.

THE PRESBYTERIANISM OF WESTERN PENNSYLVANIA

AND ITS

INFLUENCE ON THE WEST,

BY

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Episcopacy lays claim to great antiquity, boasts of Apostolical succession and affects a lofty pity for anything ecclesiastical which can not be traced back in an unbroken line to the time of the Apostles. Mere antiquity is not much to boast of, for while old age is venerable it may become decrepid and imbecile and venerableness may degenerate into drivelling senility.

If challenged to the test of antiquity, we as Presbyterians are ready for the trial. We shall not decline the issue, for Presbyterianism is older by millenniums than the Apostles. It had been in successful operation for thousands of years before Peter cast his first net or caught his first fish. At Horeb, in the light of the burning bush—the symbol of the Church burning but not consumed—Moses received his great commission, and the beginning of that commission ran thus: "Go and gather the *elders* of Isreal together." The first thing which he was authorized and commanded to do was to *convene the Presbytery.* Apostolical succession? We claim Patriarchal succession! From the burning bush at Horeb Moses went to Presbytery and took his brother Aaron along with him to do the talking. There was a Presbytery in Egypt before the Exodus and at Sinai after the Exodus. We make no ostentatious parade of antiquity, for we have much else that is more valuable, but the respectable old gentleman named Pecci, living at Rome under the title of Leo XIII ought

to know that there were Presbyterians long before the Apostle Peter was born, or Rome was built, or Episcopacy or Papacy was ever heard of or dreamed of. Moses and Aaron were Presbyterians and ever since the bush at Horeb burned and was not consumed, Presbyterianism has been a power in the history of the world. By Presbyterianism I mean not a mere name or form or badge or party-cry, but a system of doctrines and principles the history of which can be traced back along a line of fire to the Apostle Paul and thence to the burning bush at Horeb; doctrines which set the great heart of Augustine aflame and kindled any lights which irradiated the gloom of the dark ages; the doctrines of the Waldenses for ages in their Alpine fastnesses, of the Reformers and the fore-runners of the Reformation, of Huss and Jerome of Prague, of Wickliffe, of Luther, of Zwingli, of Calvin, of Knox, of Ridley, of Latimer and Peter Martyr, of the Covenanters and the Puritans, of Dort and Westminster. If we would celebrate the history of these doctrines we should have to go into higher figures than centuries; we should have to make our computations in millenniums. Talk they of Apostolical succession! Of what value or avail is the fictitious line of ceremonial tinsel and frippery when the life and spirit have departed? The true line of succession does not consist in the unbroken continuity of empty, extra scriptural forms and ceremonies, but in the continuous holding forth and passing forward the vital doctrines of the Gospel accompanied by the Spirit and power of true godliness. The line passes on from Enoch, the seventh from Adam to Noah, the preacher of righteousness, from Noah to Abraham, from Abraham to Moses, from Moses to Paul, from Paul to Augustine, the greatest of the Fathers, from Augustine to Succat, commonly known as St. Patrick, a sound Presbyterian, from Succat through the Culdees and every Witness for the Truth during the Middle Ages, thence on through the fore-runners of the Reformation and all the Reformers, from the Reformers through the Covenanters, the Puritans and the Pilgrim Fathers. Along the whole line stakes and faggots have blazed, all along it is sprinkled with the blood and strewn with the ashes of martyrs:

"Kings, Prophets, Patriarchs all have part"
"Along the sacred line."

It is not meant by these commemorative services that Presbyterianism is only a century old, but we are here to celebrate the planting of Presbyterianism in this seed-plot, which was so won-

derfully prepared in the providence of God for its reception, and the harvested results of which planting have been so abundant and precious. God sifted the nations for the finest of the wheat with which to plant the vergin soil of this new continent. Persecution drove to these shores the choicest spirits of Europe; the Dutch from Holland, the Puritans from England, the Huguenots from France, the Covenanters from Scotland and Ireland. Much of this seed wheat was sifted out from Scotland and the north of Ireland, and was sown broadcast throughout these hills and valleys of Western Pennsylvania.

Presbyterianism is the primitive form of church government, and consequently the Presbyterian Church is the true Catholic Church. Presbyterianism, therefore, is good for all times, for all races, for all circumstances, yet its catholicity does not consist in a dead, monotonous uniformity; but, as in nature and in all the works of God, it consists in variety in unity, and unity in variety. So that the Presbyterianism of Western Pennsylvania has specific characteristics which render it one of the most interesting varieties of the species. One of these characteristics is:

I. *Sound scriptural doctrine in creed, catechism and sermon.*

Presbyterianism in America was not a new invention. It was not an experiment. The original Presbytery did not adopt any written constitution, but was governed by common consent, according to the usages of Presbyterian bodies in other countries. The type of doctrine was Scotch-Irish, which as a type is very marked and distinct. Our ancestors in the ecclesiastical line exalted and honored in a peculiar manner the Word of God, putting it in its proper place above all traditions and commandments of men. They required a "*thus saith the Lord*" for everything and when they had found that, they acted according to it or according to their understanding of it without the slightest fear of man or Devil. They read the "*thus saith the Lord*" just as calmly and as impartially by the light of the hangman's torch as they did by the light of their own firesides. To their Bibles they went for everything that was necessary in the regulation of human life and human society. They drew their form of church government from the Word of God, directly and exclusively. So Zwingli, from his Greek Testament, elaborated a system of Presbyterianism. Thus, also, Calvin got his system of church government. The First Book of Discipline was not modeled after any human pattern, but was drawn directly from the Word of God. "They took not their

pattern," says Row, "from any kirk in the world, no, not from Geneva itself, *but laying God's Word before them, made reformation according thereunto, both in doctrine first, and then in discipline.*" This fundamental principle that doctrines and forms and rites and ceremonies must have a positive warrant from Scripture, swept away the last rag of the habiliments of the Harlot of the Seven Hills. At Geneva the blue waters of the Rhone rush out from the lake, and in their Alpine purity swiftly wash away the impurities of the city. So with the Genevan type of the Reformation, the Water of Life flowing from pure scriptural sources, swept away Romish terrors, corruptions and abuses.

The Reformers of Scotland from Wishart to Renwick among her martyrs, and from Knox to Rutherford, among her theologians, appealed directly to the Word of God, in the presence of kings, and prelates. Nothing was taken for granted—nothing was taken on mere human authority. To the law and the testimony was the inevitable appeal. The Bible became the text book of Scotland, and the result was that the teachings of the Bible, pure and simple, became the sum and substance, the body and soul of the theology of Scotland as they have not in any other land in christendom: and in the department of ecclesiology, in the discussion of church principles, Scotland has given us incomparably the richest literature in the world. In the immortal writings of Calderwood, Gillespie, Rutherford, Brown of Wamphray, Forrester, Rule, Lawder and, the born-blind Jamison, Presbyterianism has been fixed on foundations which can never be moved.

This was the Presbyterianism which was planted a century ago on these hill-sides and along these valleys of Western Pennsylvania. It was a system which was well matured and thoroughly understood by those who preached it here. There was no uncertainty, no ambiguity as to doctrine, no crudeness in the administration of government or discipline.

This soundness of doctrine, morover, was not dead orthodoxy but was attended by appropriate spiritual experience. "The Christian's Great Interest" by William Guthrie, David Dickson's "Therapentica," Rutherford's "Letters and Theological Treatises," are among the immortal works on the subject of experimental religion. In this department Samuel Rutherford occupies a position as unique as Shakespeare does in literature. These and similar books constituted the libraries of pioneer ministers in Western Pennsylvania. We their descendants have gone farther

and fared worse. Now, the result of the preaching of this sound doctrine experimentally, along with the administration of the sacraments and ordinances according to Presbyterian order was:

II. *Revivals of Religion.*

This is the second characteristic of the Presbyterianism of Western Pennsylvania which I mention. Similar results had followed the faithful, experimental preaching of sound doctrine in Scotland and Ireland. The valley of Ayr had been stirred as by a purifying tempest through the week day discourses of David Dickson; and the revival at the Kirk of Shotts has become familiar to all evangelical churches in christendom. The same thing is true of the whole covenanting period, when in fields, in mountains, in caves and dens and at Martyrs' graves the Gospel was preached with power and the demonstration of the Spirit. Sometimes it was so preached and received within sound of the baying of the pursuing bloodhounds. Likewise in these wilds of Western Pennsylvania the same Gospel was preached with like effects within sound of the savage Indian's war-whoop. Here the Gospel was accepted and preached as the *wisdom of God and the power of God.* The history of the planting of the Presbyterian Church in Western Pennsylvania is a history of revivals. This fact deserves the most emphatic recognition at our hands to-day. It should be kept in the fore front of the history.

Our fathers were not only familiar with revivals in Scotland and Ireland but also in our own land, under Edwards in New England and under Whitefield and the Tennents in Eastern Pennsylvania.

Anderson, Dodd, McMillan, McCurdy, Marquis, Patterson, and Smith as ministers, and Buffalo, Chartiers, Cross Creek, Cross Roads, Pigeon Creek, Three Springs, and Ten Mile as churches are indissolubly associated with the history of revivals. This is a great fact—a fact which cannot be over-estimated. But a still more interesting and important fact is this, that here in Western Pennsylvania, in an obscure fort surrounded by hostile savages, this revival influence began, which gave tone to the religious history of the century. We stand to-day on hallowed ground.

But there is a still more important and wonderful fact in this connection. The last century drew to its close under the evil genius of French atheism. During the Revolutionary war France had been our ally. French fashions, French manners, and French modes of thought prevailed extensively. Some of the leading

statesmen of that time and many of the lower politicians were avowed infidels. French atheism was discussed around campfires, in legislative halls, in social circles at the Federal Capital and in the backwoods of remote western settlements. The air was heavy with the poison of deadly error, and the church even felt its paralyzing influence. The question was—and a prodigious question it was—whether the new Republic was to be a christian land or whether it was to become a propaganda of atheism. In Vance's Fort began the quiet work of grace which settled forever on these shores the issue as between the Gospel and French infidelity. This is the crowning and amazing fact of this part of the history.

This work of grace not only affected Western Pennsylvania and the regions lying directly west and north of it, but it also affected Virginia and North Carolina, and especially Tennessee and Kentucky. It did more, I doubt not, than any other single influence to make the great West and South-West what they are to-day as compared with what they would have been under the power of French infidelity. There is not a state or territory in the Union which does not feel the influence of the spiritual impulse which was thus given.

III. The next characteristic which I mention is *sound learning*.

Presbyterianism has always been the patron and promoter of learning. An open Bible, and enlightened intellect and an unfettered conscience, she carries with her whithersoever she goes. She is a child of the light and she hates darkness, whether it be spiritual or intellectual. She always appeals to an enlightened judgment, and thus has made the pulpit the bulwark of truth and righteousness. Indeed Presbyterianism and ignorance are as incompatable as light and darkness. It has never been planted anywhere, even in the darkest portions of the earth, where it has not diffused spiritual and intellectual enlightenment. No amount of oppression, no disasters can quench this inherent light of Presbyterianism. To some of the most trying periods of persecution belong many of the greatest names in Presbyterian History, such as Calderwood, Boyd of Trochrigg, Brown of Wamphray, Andrew Melville, Samuel Rutherford, James Durham and George Gillespie, amidst persecution and exile the learning and literary labors of these men were prodigious. Andrew Melville, in the presence of the the king and his council, unclasped his Hebrew Bible from his girdle and throwing it on the table, exclamed "*these*

are my instructions;" and when the royal parasites discovered that the Bible was in Hebrew, they were as much horrified as though it had been infected with the plague. When the youthful George Gillespie reached London as a Commissioner to the Westminster Assembly, he went direct to the Abbey where the Assembly was in session, travel-stained and weary as he was, and standing behind the crowd, listened to an able speech by Goodwin, in favor of independency. Being observed by his friends he was urged to make a reply, and reluctantly coming forward in his traveling costume, in an off-hand speech of an hour and a half, he utterly demolished the elaborate defenses of Independency. Of his great speech against Erastianism, Selden, the most learned man in England said: "This young man by his single speech has swept away the learning and labors of my life." Such has always been the spirit of Presbyterianism.

Of its kind there is nothing in history superior to the heroism and magnanimity displayed by the pioneers of the Presbyterian Church in Western Pennsylvania in their devotion to learning. Within sound of the Indian's war-whoop they laid the foundations of our Literary and Theological Institutions. Here on Ten Mile Creek—consecrated ground—Thaddeus Dodd opened his Log Academy, Joseph Smith, at Upper Buffalo, appropriating his kitchen for the purposes of a Latin school gave it the dignified and classical title "*The Study*," while even earlier still, Dr. McMillan, on the banks of the Chartiers, had laid the foundations of Jefferson College. Within sight of the council fires of blood-thirsty savages these intrepid and glorious fathers laid the foundations of institutions whose influence has had a wider reach and a deeper current than ever belonged to the Porch or the Academy of the ancients. Through what toils, and sacrifices and perils were these institutions founded! Shame on us their descendants if we let the light which they kindled in the wilderness go out or grow less! Here on this sacred soil, on this great memorial day, at this feast of Tabernacles, within sound of the bell of the united College of Washington and Jefferson we should catch somewhat of the spirit of the fathers and should consecrate somewhat of our strength and substance to carrying forward the work which was so grandly begun by them.

The last characteristic which I shall mention is:

IV. *The Advocacy of Human Rights.*

From the day on which Moses demanded the emancipation of

Hebrews from the brick kilns of Egypt, Presbyterianism has been the consistent and heroic advocate of human liberty. King James when he attempted to subvert the constitutional and ecclesiastical liberties of Scotland met an insurmountable obstacle to his designs in the heroic Presbyterian clergy of that age. His views and feelings were tersely expressed in his well known maxim: "No bishop, no king," which being translated and interpreted according to the history of the period means, that with Presbyterian bishops—which by the way, are only scriptural bishops—there can be no tyranical kings; *and let all the people say amen!* In a similar spirit he gave utterance to another famous saying: "that Presbytery agreed as well with monarchy as God and the Devil," which being translated and interpreted means that Presbytery does not agree with oppressive, unconstitutional monarchies, *and again let all the people say amen!*

Republicanism is Presbyterianism in the State. Our republican institutions are modeled after the Presbyterian Form of Government and that again is modeled after the Hebrew Commonwealth. In George Buchanan's "De Jure Regni Apud Scotos;" in Brown of Wamphray's "Apologetical Relation;" in Rutherford's "Lex Rex;" in "Naphtali" and the "Hind Let Loose," are found the principles of constitutional liberty which are now almost universally accepted. But the advocacy of these principles then involved banishment, imprisonment and death. "Lex Rex" was burned by the public hangman, and its author only escaped a similar fate because death intervened. Addressing Presbyterian clergymen, Regent Morton exclaimed spitefully: "there will be no quietness in this land till half a dozen of you be hanged or banished the country." "Tush, sir," replied Andrew Melville, threaten your courtiers after that manner. It is the same to me whether I rot in the air or in the ground." Looking straight and steadily into the eyes of King James, Melville said, "Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land;" and at any cost, at every peril these intrepid men maintained the crown-rights of Christ as King and Head of his Church.

Without fanatacism, without extreme or distorted views, more than by any single man, the true principles of religious liberty were taught in this country by Francis Makemie, the father of Presbyterianism in the United States. False to every principle of their creed, and dead to every inspiring memory of their history, would the Presbyterians of this country have been if

they had not stood as a tower of defense for human freedom. They were the descendants of the Huguenots whose blood, shed in the cause of religious liberty had baptized almost every rood of French soil; of the Dutch who under William the Silent made the dykes of Holland a Thermopylæ of freedom; of the Scotchmen who signed the Covenant in their blood. In a Presbyterian community, in a Presbyterian Convention, which had as its presiding officer a ruling elder, was framed and promulgated the Mecklenburg Declaration which embodied the spirit and principles of Declaration of Independence, and which ante dates that document by the space of a year or more; and even earlier than this, within the bounds of Old Redstone Presbytery, the Westmoreland Declaration was made at Hannahstown. Not from the hot bed of French Infidelity, as some would have us believe, came the principles of our free government, but from the fiery furnace of persecution through which our Presbyterian ancestors past, principles which had been tried "so as by fire," principles in defence of which our ancestors in the ecclesiastical line, had, for generations poured out their blood like water. Without Presbyterian muscle, Presbyterian brain, Presbyterian valor and true Calvinistic endurance and perseverance, American Independence would not have been achieved; and to these principles of freedom no class of Presbyterians have been truer or more loyal than those of Western Pennsylvania.

Such has been the Presbyterianism of Western Pennsylvania in its leading characteristics, Sound Doctrine, Genuine Revivals of Religion, Sound Learning, and Devotion to Human Freedom. From this region emigrants have carried these principles and influences into every Western State and Territory. These principles and influences have been and continue to be the life-blood of the nation, and through all the veins and arteries of the body politic these life currents circulate. In these lie the future safety, health, strength and purity of the Republic.

A HISTORICAL SKETCH

OF THE

PRESBYTERIAN CHURCH

OF

LOWER TEN MILE,

BY

REV. JOHN S. ATKINSON,

PASTOR OF THE CHURCH.

In compliance with a request from the committee of arrangements, I will present to-day a brief outline of the history of the church of Lower Ten Mile. Originally, this church with that of Upper Ten Mile, composed on ecclesiastical organization and known simply as The Congregation of Ten Mile.

A history of its origin and early growth can be found in "A Historical Discourse, Commemorative of the Presbyterian Church of Upper Ten Mile, Delivered March 29th, 1859, By Rev. E. C. Wines, D. D." The first pastor of this church was the Rev. Thaddeus Dodd, the centenary anniversary of whose settlement we are now met to celebrate. It would give me great pleasure to speak of this devoted servant of God—of his lovely christian character, of his talents, of his scholarly attainments, of his self-denying labors, of his success and reward. But this pleasant task is given to another who is much better qualified to speak to-day of him and his work. Mr. Dodd was called to rest from his labors on the 20th of May, 1793. In October, 1793,* this church, then styled the United Congregations of Upper and Lower Ten Mile, presented a call to Mr. Thomas Marquis, a licenciate of the Presbytery of Redstone. This call, Mr. Marquis declined accepting.

* The dates in this sketch that differ from those given by Dr. Wines, are taken from the records of Redstone and Ohio Presbyteries.

On the 10th of April, 1794, the United Congregations of Upper and Lower Ten Mile presented a call for the pastoral labors of Mr. Thomas Moore, a licentiate of the Bristol Association of Massachusetts, who had been taken under the care of the Presbytery of Redstone. Mr. Moore declared his acceptance of this call August 19th, and was ordained and installed in September or October, 1794. Dr. Wines says: "Mr. Moore was a man of vigorous intellect, of high culture, of ardent temperament, of undoubted piety, of active zeal, and altogether of great excellence and worth. His labors resulted in numerous conversions. It is probable that the whole number of admissions to the church could not have fallen much, if any, below two hundred during his ministry of a little more than nine years; a clear proof that the strongest kind of Calvinistic preaching has no tendency to check, but rather to multiply conversions."

December 13th, 1803, the Presbytery of Ohio met in Ten Mile, and was opened with a sermon by Mr. Cephas Dodd, on Col. 3: 3. Mr. Dodd, in his diary says, the services were held in the "Lower House." On the next day, December 14th, Mr. Moore was released from his pastoral charge, and Mr. Dodd was ordained, but not installed as stated in Dr. Wines's Historical Discourse.

In the ordination services, which I am inclined to think were held in the house of Lower Ten Mile congregation, Rev. John Anderson, D. D., preached the sermon on 2d Timothy 2: 3, and Rev. James Hughes presided and gave the charge.

After Mr. Moore's release, the commissioner from this church asked Presbytery for supplies, which were appointed at each stated meeting of Presbytery until June 25th, 1805, when a call for the ministerial labors of Rev. Cephas Dodd was presented from the United Congregations of Upper and Lower Ten Mile. This call was accepted by Mr. Dodd, and Rev. Messrs. Brice and Gwin were appointed a committee to install him on Monday after the first Sabbath of September, 1805.

Mr. Dodd was the son of Rev. Thaddeus Dodd, and was born on Ten Mile, Washington County, Pa., October 12th, 1779. He received his classical education at Canonsburg Academy, and studied Theology with Rev. John McMillan, D. D. He was licensed to preach the Gospel by the Presbytery of Ohio, October 29th, 1801. "From the time of his licensure until his settlement as a pastor, he labored as a Home Missionary in a very large field, embracing Jefferson, New Providence, Meritstown and other

points." From his memorandum book, it appears that he was traveling and preaching almost daily during the years 1802-3.

I have been unable to find any record of the sessional business of this church during Mr. Dodd's ministry as pastor of the United Congregations of Upper and Lower Ten Mile. Nor do the records of Presbytery enable me to write any history of the spiritual interests of the church during that period. Mr. Dodd's pastoral relation was dissolved April 15th, 1817. (This is the date given in the records of the Presbytery of Ohio.) "Thenceforward," says Dr. Wines, "the two congregations became two distinct bodies, with separate sessions, and each independent of the other." After his release from this pastoral charge, Mr. Dodd made a short visit in the West. On his return, the congregation of Lower Ten Mile engaged him as a stated supply from the 10th of July, 1817. The congregation promised to give him four hundred dollars a year, and to permit him to pursue the practice of medicine in connection with the work of the Gospel Ministry.

Shortly after his settlement as a pastor, Mr. Dodd was induced to engage in the study of Medicine from the want of proper medical attendance for his family. It is known from his own personal statement and from other sources, that at that time he had no intention of practicing as a regular physician, but merely to fit himself to practice in his own family. But at the earnest solicitations of his immediate neighbors he consented to attend upon their families. Becoming known as an excellent and skillful physician, his practice increased until it became very extensive and laborious. He may also have found it necessary to pursue the practice of medicine to supply the deficiency in his salary. But he did not engage in it from a hope of gain; for it is a well known fact that for much of his labors as a physician, he never received any pecuniary reward. The foregoing statements are condensed from Mr. Harvison's "Commemorative Notice."

When Mr. Dodd became the stated supply of Lower Ten Mile Congregation, the number of its communicants was sixty. The increase was gradual until 1826, when God began to revive his work in Ten Mile Church as in former years. The Spirit of grace and supplication was poured out on God's people. The attendance upon the means of grace was increased, and during the year twenty-five were added to the church on profession of their faith. This work of grace continued five or six years, during which time

nearly two hundred were brought into the church on profession of their faith in Christ.

In 1831, the number of communicants was two hundred and eleven. Of whom, the following are still members of this church, viz: Mrs. Melissa McCollum, Mrs. Mary Sanders, Mrs. Elizabeth Sharp, Miss Francis Johnson, Mrs. Julia Ann Pershing and Mr. Daniel Condit.

In the Minutes of Session, under date of November, 1833, are found the names of forty-six members, who had withdrawn from the church of Lower Ten Mile, and had united with the Cumberland Presbyterian Church. A few of these had been prominent in the church. One, Mr. Ephraim Cooper, had been for six years a ruling elder.

Lest the hearts of his servant and people, who remained, should become discouraged because of this withdrawal, the Lord added to the church the same year seven on profession of their faith, two of whom, Messrs. Thomas McFarland and John Buckingham, shortly afterwards became ruling elders, the former has gone to his reward, the latter is still with us, the honored senior member of our session.

On the 23d of September, 1838, Mr. Dodd gave notice to the congregation, that he had determined to cease practicing medicine, and to devote himself wholly to the work of the Gospel Ministry. This announcement was received with favor by the congregation. But, two things interfered with Mr. Dodd's accomplishing his purpose. (1st.) Notwithstanding the noble efforts of some who felt that the highest spiritual interests of the church could only be secured by their enabling Mr. Dodd "to give himself continually to prayer and to the ministry of the Word," there continued to be a deficiency in the salary, which must be supplemented in some way, and (2d) so great was the confidence of the people in Mr. Dodd's skill as a physician, that while he was able to pay a visit, many would not send for any other.

On the 16th of April, 1844, the congregation of Lower Ten Mile was favored with a meeting of Washington Presbytery, which was followed by a time of refreshing from the presence of the Lord. Thirteen were brought into the church, one of whom, Mr. Charles P. French, afterwards entered the Gospel Ministry. Mr. French labored for some time in West Virginia, where, it is thought, "he brought on consumption by preaching in the open air during the dreadful times of the war, after his church was

burned." He struggled manfully against his disease—ever longing to preach the Gospel to his fellow men, and yet submitting cheerfully to God's will in this as in other matters. On the 8th of February, 1870, near Ottowa, Ill., this faithful laborer passed from toil and suffering into rest.

In the Spring of 1851, Rev. James W. McKennan, D. D., a professor in Washington College, received and accepted a call to become an associate stated supply of this congregation.

Dr. McKennan was born in Washington, Pa., September 2d, 1804. After graduating in Washington College in 1822, he pursued the study of law, which profession he practiced for a short time in Millersburgh, Ohio. But his mind having undergone a radical change on the subject of religion, he was led to alter the purpose of life and to dedicate himself to the work of the Gospel Ministry. He studied Theology under the care of Rev. John Anderson, D. D.; was licensed in 1828, and ordained in 1829. In candor, benevolence and meekness; in simplicity and directness of purpose; in compassionate sympathy; in the fidelity of his friendship; in the strength of his faith and fervor of his zeal as a christian and in his indifference to the applause of men, he was a model for imitation.

His sermons were without parade of learning or pretention to eloquence, but were marked with plain statements of the precious truths of the gospel.

The above statements are condensed from his *Memorial* in the Minutes of Washington Presbytery.

Dr. McKennan continued to share the labors of stated supply with Mr. Dodd, each occupying the pulpit one half the time—a little more than three years. During this time the church made encouraging progress. In the winter of 1851-2, another "precious season of the outpouring of the Holy Spirit was enjoyed." In connection with this, mention should be made of a Mr. Wells, an agent of the American Tract Society, who labored some ten or more days in this church. As a result of these labors twenty-eight were received into the church on examination.

After the resignation of Dr. McKennan, in the summer of 1854, this church was dependent upon Mr. Dodd and an occasional supply obtained by the session from abroad, nearly one year and six months.

In the Spring of 1855, a call was carried up to Presbytery for the ministerial labors of Rev. Samuel H. Jeffrey, promising him

five hundred dollars in quarterly payments for the whole of his time. This call was returned to the congregation, as the way was not open to put it into Mr. Jeffrey's hands, owing to his engagements with the congregations of Waynesburg and Unity, and also to the fact that Presbytery was not certified that a final settlement had been made with Mr. Dodd as stated supply.

The congregation, having made a final settlement with Mr. Dodd, resolved, in September, 1855, to renew this call for Mr. Jeffrey; but as he had accepted calls from the churches of Waynesburg and Unity, it was not presented.

On the 26th of April, 1856, Rev. William P. Harvison was installed pastor of this church by a committee of Washington Presbytery, consisting of Drs. E. C. Wines and J. I. Brownson. Dr. Brownson preached the sermon and presided and Dr. Wines delivered the charge to the pastor and people.

Mr. Harvison's ministry continued until April 5th, 1861, when the pastoral relation was dissolved on account of inadequate support, and ill health, which rendered him unable to preform the necessary amount of pastoral labor. During his entire life he suffered from feeble health and repeated attacks of sickness. He died at Shirland, Pa., August 15th, 1870. He was a good student and a faithful preacher of the Gospel and pastor of the flock. In this church, Mr. Harvison's ministry was eminently successful. His labors were greatly blessed of God from the beginning. Thirty-nine were brought into the church on profession during the first year, eleven in the second year, twenty-eight in the third year and ten in the fourth. Other indications of eminent success appear in the records of the session and congregation. The growth was not confined to the winter months but was a continual increase. With many of the congregation Mr. Harvison's name is still held in grateful remembrance. It was during Mr. Harvison's ministry, that Mr. Dodd was gathered home to his glorious rest and reward, as a shock of corn fully ripe is gathered in its season. He died at his residence near Amity, Pa., January 16th, 1858. Mr. Harvison in his "Commemorative Notice," from which I have already quoted, bears this testimony "He died as he lived the same meek follower of the Lamb of God. The same earnest, self-denying servant of his Master Christ. He was most loved by those who knew him best. His labors among the people of his charge were greatly blessed of God, not only in promoting the regular increase of the church, but several pre-

cious seasons of the special outpouring of the Holy Spirit were enjoyed under his long and faithful ministry."

Rev. James Black, D. D., now a professor in the University of Wooster, was Mr. Harvison's successor. He became the stated supply of this congregation in the spring of 1861, and continued his labors as such until October 1st, 1863. He also supplied this church during the spring and summer of 1864. Of his ministry here, Dr. Black writes from Wooster, Ohio, under date of June 7th, 1879: "My labors with that people being crowded into so small a portion of my time, my duties in the college at Washington being quite heavy and exacting, I made no record of incidents in the field, but carried away many pleasant impressions of the work as a whole. Two or three points remain deeply impressed upon my mind. One was the readiness of the people to estimate my work at more than its full value. I remember also how wonderfully myself and the people were guided and sustained during the larger portion of our civil war, beginning at the very beginning of the conflict and continuing so long as I remained, which was through the very darkest portions of the trial. I know no community from which went forth a larger proportion of her young and able-bodied men, nor know I any called to mourn over the death of a larger proportion of those who served in the army. But still I heard no murmur. They reconed that for which they laid down such a price, worth it all, and they were blessed in their deeds. The harmony among the members was very marked, and I trust there was steady growth in things good."

During the winter of 1863-4, Rev. William B. Faris supplied this congregation. He was an eminently conscientious, laborious and useful man. During his brief ministry here six were received into the church on examination. Mr. Faris died at Neoga, Ill., November 5th, 1871, aged 37 years. This congregation being very desirous that Dr. Black continue his labors as stated supply, resolved, unanimously, to do all in their power to remove every obstacle in the way of his remaining with them. They were willing to do all their duty, and to take upon themselves a double share of the burden of the church to relieve him. Failing in their efforts to retain Dr. Black longer than September, 1864, the congregation invited Rev. William I. Brugh, D. D., another professor in Washington College, to become their stated supply for one year, promising him $500. Dr. Brugh accepted this invitation, and began his labors on October 1st, 1864. By a vote of the

congregation at their annual meeting in December the salary of Dr. Brugh was increased to $600.

Rev. J. W. Hamilton was the next stated supply of this congregation. Of his ministry here, Mr. Hamilton writes from Steubenville, Ohio, June 10th, 1879: "I began to preach at Lower Ten Mile in October, 1865, and closed my labors there in May, 1870. There was nothing very special during that time. I tried to preach the Gospel. The ordinances were regularly administered. We received into the church about as many as we lost by removals and deaths, until the last winter I was there. During that winter there was more interest in religion than usual. And at the March communion we received forty into the church."

In connection with Mr. Hamilton's labors here, it is proper to call attention to his investigation as to the origin of the Book of Mormon, whose author, Mr. Solomon Spaulding, is buried in the cemetery of this congregation. The result of this investigation was published in the Washington *Reporter*, and has been transcribed by Dr. Creigh in his History of Washington County, under the head of Amwell Township.

Connected with the revival in this church in the spring of 1870, is the name of Rev. Jonathan Cross, who assisted Mr. Hamilton a few days. Mr. Cross visited this church again in the winter of 1871-2. And his name is still cherished by many in this congregation.

In September, 1870, Rev. J. C. Hench commenced preaching to this people. He afterwards received and accepted a call to become the pastor of this church. He was installed on June 17th, 1871. In the installation services, Rev. J. S. Marquis presided, proposed the constitutional questions, and charged the pastor, and Rev. Henry Woods preached the sermon and gave the charge to the people. Although Mr. Hench's pastorate was not marked by any such out-pourings of grace as were enjoyed by some of his predecessors, it was blessed of God in promoting the gradual increase of the church. Eighteen were received into the church during his ministry, which closed in June, 1873. After Mr. Hench's release, this church was vacant nearly one year, but during this time it was highly favored, having its pulpit frequently filled by members of Presbytery.

In March, 1874, the session of this church sent a letter to the present pastor, Rev. John S. Atkinson, who was then endeavoring to "make full proof of his ministry" in the churches of Wayne

and Chester, near Wooster, Ohio, inviting him to their pulpit one week from the following Sabbath. An answer was immediately returned, "that it would be impossible for him to accept their kind invitation, as his wife was lying seriously ill." Nearly two months later, he received another invitation, over the signature of Elias McCollum, to occupy the pulpit of Lower Ten Mile congregation on the fourth Sabbath of May. This invitation he accepted, having in the mean time, from his own convictions of duty, and by the advice of his wife's physician and friends, who thought a change of climate would be promotive of her health, sought and obtained a dissolution of his pastoral relation. Accordingly, after delivering on the third Sabbath of May his Farewell to the beloved people of Wayne and Chester, among whom he had labored very pleasantly for eight years, he came to Amity, and preached his first sermon in the old frame church on Sabbath, May 24th, 1874, from Rom. 15:13. In compliance with the request of the congregation, he continued his labors, and was installed pastor by a committee of Presbytery on October 4th. In the installation services, Rev. S. M. Glenn preached the sermon and gave the charge to the pastor, and Rev. E. P. Lewis presided and delivered the charge to the people.

Two seasons of special religious interest have been enjoyed during the five year's ministry of the present pastor. The first was in 1876, shortly after we entered our new house of worship, in connection with which, grateful mention is made of the valuable assistance rendered the pastor by the Rev. J. F. Dyer, then pastor of the M. P. Church of Amity. The second began during the week of prayer in 1879. "Honor to whom honor is due." In this season of religious awakening and revival, special honor is given to the Rev. G. G. Conway, pastor of the M. P. Church of Amity, whose plain, earnest, and affectionate presentation of the precious truths of the Gospel were greatly blessed of God in the reviving of christians and in the conversion of sinners.

On September 24th, 1878, the Presbytery of Washington met the second time in the church on Lower Ten Mile. "The Conference" of the second evening "*A Revival of Religion*" was of special interest to many of God's people. And from that time there were indications of a time of refreshing from the presence of the Lord.

To give in bare figures the statistical results of the pastoral work of the present incumbent is an easy matter, but to clothe

the skeleton thus formed with the varied sad and joyous, comforting and troublesome experiences of five year's ministry would be a difficult task. During these five years, fifty-five have been received into this church on examination, and twenty-three on certificate; twenty-four members have been dismissed, and seventeen have died. The present number of communicants is one hundred and sixty-six, one of whom, Mr. George W. McCollum, is now pursuing his studies as a candidate for the Gospel Ministry, under the care of Washington Presbytery. The amount raised for all church work, as nearly as can be ascertained, is $9,657; of which $565 were for the Assembly's Boards.

Since 1817 five hundred and forty-four have been received into this church on profession of their faith in Christ. Three hundred and sixty-nine of these were brought in during seasons of the special outpouring of the Holy Spirit. The remaining one hundred and seventy-five were the increase of years when there was no unusual manifestation of God's Spirit.

RULING ELDERS.

In the sessional records of Lower Ten Mile the following names appear of men who served in the house of God as Ruling Elders, viz: Demas Lindley, Jacob Cook, Joseph Coe and Daniel Axtell, who were chosen at the organization of the church in 1781; William McFarland and Stephen Cook, ordained in 1784; Stephen Saunders, Joseph Lindley, John Carmichael, John Smiley and Abel McFarland, ordained in 1795 or 1796; Israel Dille, Jonas Condit, Ziba Casterline and John Headly, ordained in 1805. At the time of the separation, the session of Lower Ten Mile consisted of three members, viz: William McFarland, Esq., John Smiley and Jonas Condit. This number was reduced by the death of Mr. McFarland on June 2nd, 1823. He was the son of Col. Daniel McFarland, an officer in the Revolutionary war, and was born in New Jersey (probably), December 19th, 1756. He and his father united with the church of Ten Mile on examination during intermission on that ever memorable third Sabbath of May, 1783, on which was the first administration of the Lord's Supper in the region of Ten Mile. It was a season of great solemnity and of special manifestation of the Divine presence. Mr. Samuel Andrew was added to the session in 1824; and Messrs. Ephraim Cooper and Nathan Axtell on November 5th, 1826. In September, 1831,

the session was called to part with its senior member, Mr. John Smiley, who removed to the state of Ohio. He had been a faithful and highly esteemed Ruling Elder in this church for nearly forty years.

In 1832, Mr. Samuel Andrew removed to Ohio, where he served as Ruling Elder in the Presbyterian Church of Bucyrus until his death, in 1849. About the time of Mr. Andrew's removal, Mr. Cooper united with the Cumberland Presbyterians. This reduced the session again to two members, viz: Messrs. Jonas Condit and Nathan Axtell. In the autumn of 1837, the congregation agreed to go into an election of six, and as a result Messrs. William Patterson, James McFarland, Luther Axtell, John Buckingham, James Braden and Thomas McFarland were chosen. They were all ordained and installed on November 6th, 1837, except Mr. Thomas McFarland, who retained the call until the next summer. His ordination occurred on July 22d, 1838.

Twelve years now pass before there is another change in this session—then its senior member, Mr. Jonas Condit, is called to rest from his labors. He died on July 17th, 1850, in the 82d year of his age, and forty-fifth year of his service as Ruling Elder. None was more faithful or highly esteemed. He was a man of equal temperament and good judgment. "Anxious souls found in him a judicious guide." His second wife was a daughter of Rev. Thaddeus Dodd. In 1851, Mr. John McFarland was added to the session. He had been ordained in the Presbyterian Church of Morgantown, West Virginia, on November 19th, 1848. Mr. Nathan Axtell died on May 23d, 1852, in the 79th year of his age, and twenty-sixth year of his service as Ruling Elder. Of him it may be written, "He was a good man, and full of the Holy Ghost and of faith."

Mr. William Patterson died October 13th, 1856, in the 82d year of his age, and nineteenth year of his rule in the house of God. From the records of the congregation it appears that Mr. Patterson always had a deep interest in the prosperity of the church—financial as well as spiritual. After his death, in the composition of the session one-half are McFarlands—James, and his brother Thomas and son John. In 1858, this composition is changed by the congregation selecting three additional members, viz: Messrs. Thomas J. Patterson, Robert Boyd and Daniel Condit, who were solemnly set apart on Sabbath, September 12th, 1858. Mr. Patterson removed to Illinois in 1860, where he also served as a

Ruling Elder. He died near Streator, Ill., March 23d, 1873. Of him it is written, "He was an earnest and zealous christian, a sincere friend, a devoted follower of the Saviour."

Mr. James McFarland died on February 26th, 1863, in the 83d year of his age, and twenty-eighth year of his office. He was the son of Mr. William McFarland, a former member of this session, was born in Washington County, Pa.

Mr. James McFarland was eminently a praying man. A grandson, who lived with him, bears this testimony, "He prayed more frequently than any other one I ever knew. I was accustomed to walk with him on the farm when a small boy, and on reaching some secluded place, he would ask if I did not think this a good place to pray, then we would kneel down together and he would offer a short prayer."

In 1868, Mr. Robert Boyd, having removed to Washington, transferred his connection to the Second Presbyterian Church of Washington, Pa., in which he afterwards served as a Ruling Elder. Mr. Boyd died December 27th, 1875. His name will long be cherished in this congregation: "He being dead yet speaketh."

Mr. Luther Axtell died on February 8th, 1868, in the 85th year of his age, and thirty-first year of his service as a Ruling Elder. "He was a favorite elder with many in the church." Mr. Axtell was born in the state of New Jersey, and came with his father, when six years old, to Washington County, Pa.

Rev. J. W. Hamilton thus writes of him: "He was a man of integrity and uprightness. His zeal for his Master made him ready always to speak for Jesus. His counsels were wise, whether in cases of discipline or giving advice to troubled consciences, or warning the careless. As a man, his kindly disposition and love of pleasantries made him a genial companion. His death-bed—what a holy scene, how near the portals of the skies! It was a fit closing for a godly life—a life of faith and prayer."

On December 9th, 1868, Messrs. Thaddeus Dodd, M. D., and Elias McCollum were ordained and installed. In 1870, Mr. John McFarland transferred his church-membership to Upper Ten Mile, where he served as Ruling Elder until the Master called him home. He died on February 18th, 1878, in the 69th year of his age.

A daughter writes of him: "Morning and evening he would call his family together for family worship, and I never knew him, however much hurried he may have been, to omit this. When too

feeble to read or to kneel in prayer, he would request some member of his family to read a portion of Scripture and then sitting in his chair or lying upon his bed, he would offer prayer."

Mr. Thomas McFarland died on March 7th, 1871, in the 74th year of his age, and thirty-third year of his service as Ruling Elder. He is said to have had little self-confidence. He would always consider well before acting. He bequeathed $1,000 to the Lower Ten Mile Church. Rev. J. C. Hench writes of him: "He carried his religion into all the relations of life. Although his christian walk and conversation were so consistent, he was often harassed with doubts of his acceptance with God. But some time before his death these gloomy doubts were dispelled, and the Lord gave him a desire to depart. He lay passive in the hands of God." Mr. McFarland was soon followed to his reward by his associate in office, Mr. James Braden, who died May 1st, 1871, in the 85th year of his age, and thirty-fourth year of his rule in the house of God. Mr. Braden's self-denial devotion, and zeal for the building up of the church will long be remembered. His life was characterized by unswerving fidelity to the cause of Christ. "His uniformity at all services of the church was remarkable."

The last addition to the session was made on December 30th, 1872, when Messrs. A. P. Vandyke, Samuel Braden and J. N. Horn were chosen. Mr. Braden removed to Jefferson, Pa., in the spring of 1877, where he is now serving as a Ruling Elder.

Mr. Thaddeus Dodd, M. D., died on August 25th, 1877, in the 68th year of his age, and ninth year of his eldership. Dr. Dodd was a good physician, a man of few words, but of much thought. His religious convictions were based on a very extensive and thorough acquaintance with the Word of God and with the doctrinal standards of our church. The following is from the minutes of session: "We delight to bear testimony to the beautiful christian character of our deceased brother. It is with pleasure we look back upon our intercourse with him in session. He was prudent in counsel, fervent in prayer, and ever sought the purity and peace of the church." Dr. Dodd was the son of Rev. Cephas Dodd.

The present session consists of the following members, viz: Messrs. John Buckingham, Daniel Condit (clerk of session), Elias McCollum, A. B. Vandyke and J. N. Horn.

It thus appears that thirty-three persons have sustained the office of Ruling Elder in this church since its organization. Twenty-one of these have served since the separation of Upper and Lower Ten Mile Congregations. The remarkable longevity of all who have died in the office here is worthy of note. The youngest was Dr. Dodd, who was in his 68th year.

HOUSES OF WORSHIP BUILT.

The first house of worship was erected in the summer of 1785 on the premises of Mr. Cook. It was built of hewn logs. It was repaired considerably in 1809.

In 1825 the congregation of Lower Ten Mile built of brick a house of worship on the farm of Mr. Jonas Condit, about five miles northwest from Amity. It was long known as the "brick meeting-house." After November 10th, 1825, by request of the congregation, Mr. Dodd preached one-half of his time in this house until 1844, when a resolution was adopted by the congregation that two-thirds of his time be occupied in Amity and one-third in this house. In 1852 Dr. McKennan was requested that one-half of his services be in this house. In 1871 this house was sold for $213.70. In the little graveyard, where stood this house of God, with other sainted dead, rest the bodies of Jonas Condit, Nathan Axtell, James McFarland and Luther Axtell.

In 1831 the congregation of Lower Ten Mile began the erection of their second house of worship in Amity some ten or fifteen feet north of the old house. It was built of brick, fifty-five feet long by fifty feet wide, and cost about one thousand dollars. It was not completed until the spring of 1832. The congregation not being satisfied with the work, when settlement was about to be made, referees were chosen. After examining the work, the referees reduced the carpenter's bill eighty-five dollars, and the mason's bill two hundred and seventy-five dollars. The congregation, however, gave the mason fifty dollars more than the allowance of the referees, also the old house, provided he would remove it from the grounds within three months.

On the evening of February 4th, 1842, one gable of this house was blown in. A meeting of the congregation was immediately called and arrangements made for erecting their third house of worship in Amity. This was a frame filled in with brick and was fifty-five feet long by forty-five feet wide. It cost about thirteen

hundred dollars. Mr. James Montgomery, a member of this church, was the contractor for the carpenter work, for which he received one thousand dollars. So well was the work done, that when the house was taken down in 1875 to give place to another, the frame-work was not in the least out of shape. During the erection of this house the congregation of Lower Ten Mile worshiped in the M. P. Church of Amity.

On December 29th, 1842, the following resolution was unanimously adopted: "Resolved, that the thanks of this congregation be presented to the M. P. Church for the gratuitous use of their house during the season passed."

The present house of worship was erected in 1875, a few feet northwest of the last house, at a cost of about five thousand three hundred dollars. It is a brick edifice fifty-seven feet long by forty-five wide, with a vestibule in addition.

Early in the summer the old house was torn down and work was commenced upon the new, and on August 16th the corner-stone was laid with appropriate services, in which Rev. G. P. Hays, D. D., Rev. George Fraser, D. D., Rev. Henry Woods and others, participated. On December 30th, 1875, this house was dedicated. The sermon was preached by Rev. John Gillespie, D. D., from 2d Chronicles, 6:41, after which the dedicatory prayer was offered by the pastor, Rev. John S. Atkinson. Rev. J. F. Dyer of the Methodist Church, and Rev. S. M. Glenn, pastor of Upper Ten Mile congregation were present, and participated in the exercises.

Mention here should be made that the furnishing of the house was done by the ladies of the congregation.

At a meeting of the congregation on January 1st, 1876, the following resolutions were unanimously adopted by a rising vote, viz:

"Resolved, That the warmest expression of thanks is due from this congregation to the pastor, officers, and members of the Methodist congregation in Amity, Pa., for the use of their house of worship, so kindly opened to us each Sabbath afternoon during the past six months.

"That we record our grateful appreciation of their generous hospitality, and unwearied endeavors for our comfort and enjoyment, which will be long, pleasantly, remembered.

"That we record our gratitude to God for the tokens of his presence and grace in the peace, harmony and brotherly love

that prevail between the two congregations, and that we express our ardent desire that these fruits of the Spirit abound more and more to the honor of our common Lord."

TRUSTEES.

The trustees serving in this congregation in 1817, when Upper and Lower Ten Mile became each independent of the other, were Messrs. John Carter, Thomas Ringland and William Patterson. Since then sixty-one persons in all have served the church in this responsible and often-times perplexing position.

Mr. James Ringland served in this office thirteen years; Messrs. Daniel McCollum, Sr., and Caleb McCollum, each twelve years; Mr. William Patterson, Sr., eleven years; Dr. S. S. Strouse, ten years; Messrs. Joseph Evans, James Millikin, Silas Clark, and Andrew P. Vandyke, each seven years; Mr. James Braden, six years; Messrs. Zachariah Sharp, Sr., John Millikin, Robert Boyd and Isaac Horn, each five years. Those serving a less number of years are, Messrs. John Carter, Thomas Ringland, Ephraim Cooper, Stephen Corwin, William Lindsley, Samuel Andrews, William S. Millikin, Daniel Cooper, Isaac Clark, Martin Clark, John Mullen, Ezekiel Clark, Asa Luellen, Jacob A. Saunders, Nehemia Baldwin, John Buckingham, Thomas McFarland, Luther Axtell, Reason Luellen, Samuel Johnston, John McFarland, Daniel Cary, Adam Weir, Sr., John Saunders, Lemuel Luellen, George French, Daniel Condit, Jacob Braden, James B. Montgomery, Samuel Condit, T. J. Patterson, Jesse Jordan, Samuel Braden, William Luellen, James F. Dodd, Milton Clutter, B. B. Bradbury, Nelson McCollum, L. F. Pershing, William Hazlet, John Johnston, Workman Hughes, Zachariah Sharp, Jr., Henry W. Horn, David B. Baker, Edward Depoe and Hiram Tharp. The three last compose the present Board of Trustees.

PARSONAGE.

In the spring of 1856, when Rev. Mr. Harvison was called to the pastorate of this congregation, a committee was appointed to ascertain the feasibility of building a parsonage. Failing to secure the co-operation of the congregation generally, (from what cause or causes does not appear,) a company was formed, who erected a neat little house one mile south from Amity. This house with

its appendages cost about fifteen hundred dollars. Some repairs were made by the congregation in 1872. The surroundings are pleasant, but the location is not suitable.

THE SERVICE OF SONG.

In the worship of God, Dr. Watts' Psalms and Hymns were used by this congregation from the beginning (about sixty years,) then a collection of psalms and hymns made under the direction of the General Assembly was introduced. This book was used until January 1st, 1876, when it gave place to "The Presbyterian Hymnal." These changes were made by the congregation with remarkable unanimity.

A high standard of excellence, in the style and spirit of "singing unto the Lord," was attained during the ministry of the first pastor, Rev. Thaddeus Dodd. For this the credit was due largely to Mr. Dodd himself. He was an ardent lover of music and had thoroughly studied the science. Having a most delicate ear, he could not endure bad singing in church. He, therefore, exerted himself to promote a better performance of that part of devotional service. He delivered sermons and addresses on the subject, and trained the congregation in the practice of the art. As a consequence church music was better performed at Upper and Lower Ten Mile than in any other congregation in Washington County. In 1792, Mr. Dodd introduced singing without reading out the line. This was many years in advance of any other of the western churches.

The standard of excellence in singing, gained during the ministry of its first pastor was long maintained by this congregation. It was the custom then in this, as in other churches, for one man with two assistants, to lead the singing. The former was called the *chief clerk*, and the latter *assistant clerks*. On September 28th, 1818, Mr. Daniel Freeman Dodd was chosen chief clerk, and Messrs. Stephen Corwin and Daniel Cooper, were chosen assistant clerks. Mr. Dodd continued to lead the singing for many years. His fame as a singer is still cherished. He was a son of Mr. Daniel Dodd, who came with his brother, Rev. Thaddeus Dodd, to Ten Mile in 1779, and who, says Dr. Creigh, "located Amity about 1790. He owned the land, formed the plan, and numbered the lots."

In 1835, Messrs. Henry Luellen, William Luellen and Daniel Condit were chosen assistant clerks. In 1845, Messrs. William Luellen, Daniel Condit and Samuel Condit were selected by the congregation to conduct the singing, with the privilege of forming a choir. Messrs. A. B. Scott and William Condit were appointed Mr. Daniel Condit's assistants in 1866. The organ was introduced into the choir in 1865. The choir is composed at present of the following persons: Mr. William Condit, leader; Miss Nannie Vandyke, organist; Mr. Samuel A. Tucker, assistant leader and organist; Miss Emma Dodd, Miss Sarah Tucker, Miss Lizzie Vandyke, Miss Anna Bell Luellen, Miss Bertie Horn, Mr. J. N. Horn, Mr. Samuel Luellen, and Mr. John McClenathan.

Although the singing in this congregation would compare favorably with that of many churches in the Presbytery, it cannot now claim the pre-eminence that was so long conceded to it. The hope is cherished and here expressed, that this part of religious worship will, henceforth, receive from pastor, choir and congregation the attention that its importance demands.

SABBATH SCHOOL.

There seems to be some uncertainty as to the exact time when the Sabbath school of Lower Ten Mile Church was organized. It is believed, however, to have been in 1826. Dr. Creigh gives this date in his history of Washington County, and it accords with the memory of some of the oldest members now living. Very little is known of its early history, as nothing can be found beyond an occasional list (in the records of the congregation) of officers chosen.

For several years there were two schools—one in the "Brick Church" and the other in Amity. Special attention was given to the memorizing of the Scriptures. It is reported that one scholar committed to memory the entire New Testament, and others the four Gospels and portions of the Epistles. Rewards were frequently given for memorizing large portions of Scripture.

Little attention was given to uniformity of lessons previous to the ministry of Dr. Black. On April 27th, 1862, he announced that henceforth, the lesson on each Sabbath would be the same for all the classes. This was soon followed by the introduction of Dr. Jacobus' Question Books. "The International Course of Lessons" was adopted in the spring of 1874. A few months

later the Secretary wrote: "The school seems to have new life." Since then the average daily attendance (for the entire five years) has been nearly seventy-four. This is an increase over the attendance *in the summer* of previous years. The number enrolled at present is one hundred and thirty-four, embracing the old as well as the young, parents as well as children. It is to be regretted that a complete list of the officers and teachers in this school from the beginning cannot be supplied. It would be pleasant to read their names; but only those who have served within the last seventeen years can be mentioned: Superintendents—Messrs. Daniel Condit, Elias McCollum and J. N. Horn; Teachers—Mr. B. B. Bradbury, Mr. Nelson McCollum, Mr. W. W. Sharp, M. D., Daniel F. Dodd, Miss Mary A. Sharp (now Mrs. Hughes), Mr. Elias McCollum, Miss Sarah Sanders (now Mrs. Patterson), Mrs. Rachel Denny, Mr. A. B. Scott, Miss Mary A. Boyd (now Mrs. Braden), Mr. James B. Montgomery, Mrs. Amanda Clutter (afterward Mrs. Condit), Rev. J. W. Hamilton, Mrs. S. A. Hamilton, Rev. J. C. Hench, Mr. W. S. Dodd, M. D., Miss Sarah Dodd (now Mrs. Sargent), Mrs. Margaret Baker, Messrs. S. D. Miller, Demas McCollum, Samuel Wilson, Mrs. Eliza J. McCollum, Mr. Zachariah Sharp, Jr., Mrs. Margaret Hughes, Mrs. Hannah Meloy, Mr. J. N. Horn, Mrs. Ruth Dodd, Mrs. L. K. Atkinson, Miss Lorinda Conger (now Mrs. Horn), and Miss Clara B. Baker. Others have taught for a few weeks or months, and possibly some for a longer period, whose names I have not given. The officers of the school are, Mr. J. N. Horn, superintendent; Mr. William Johnston, secretary; Mr. William Hanna, treasurer; and Mr. Samuel A. Tucker, organist. The teachers are, Mrs. Ann Strouse, Mrs. Sarah A. Baker, Miss Mary Dodd, Miss Joanna McFarland, Miss Emma Dodd, Mrs. Martha Slusher, Rev. J. S. Atkinson, Mr. David Baker, Mr. John McClenathan and Mr. Harvey E. McCollum.

Mrs. Strouse has been a faithful teacher for ten years, and to her has been granted the joy of seeing at one time five scholars, and at another time seven, received into the church on profession of their faith in Christ. From other classes, as from this, in recent and in former years, the church has received many additions.

The school contributes on every Sabbath in January, March, May, July, September, and November to the Boards of Home and Foreign Missions; and on every Sabbath during the other alternate months toward the support of the school. The entire

amount given during the last five years is about one hundred and ninety-five dollars, including thirty dollars and fifty cents contributed in December, 1874, "for the sufferers in the far West."

BENEVOLENCE.

In the matter of christian benevolence this church has often been the subject of adverse criticism, and certainly not without some ground. If any one thing more than another impressed the writer of this historical sketch, it was the sad deficiency of the grace of christian benevolence. Was this the result of combining the practice of medicine with the work of the Gospel ministry? Or was that combination occasioned by this deficiency? Whatever may be the answers given to these questions, that union was not helpful to the grace of christian giving. Yet this church has been wont to give to all the schemes of benevolence recommended by the General Assembly, and occasionally to other benevolent objects. One thousand three hundred and forty-nine dollars have been contributed to the Boards of the Presbyterian Church during the last fifteen years. In the same period about sixteen thousand five hundred and sixty dollars have been given for congregational purposes, and seven hundred and thirty dollars to miscellaneous objects.

In this connection mention should be made of the bequests of Mrs. Catherine McFarland (relict of Mr. Thomas McFarland), who died May 22d, 1879, in the fiftieth year of her membership in this church. In her will she bequeathed five hundred dollars to each of the following Boards of the Presbyterian Church, viz: Home Missions, Foreign Missions and Education; also, five hundred dollars to the American Bible Society.

On February 18th, 1875, a goodly number of the ladies of this congregation met, and organized "The Woman's Foreign Missionary Society of the Presbyterian Church of Lower Ten Mile." This society at its first meeting adopted Mrs. U (*U Sznai*) of Canton, China, as its Bible reader and representative in the foreign field, and pledged fifty dollars annually for her support. Thus far, though with considerable effort on the part of some, the society has been able to keep its pledge.

The missionaries in Canton, under whose direction Mrs. U labors, speak in the highest terms of her christian character, and of her qualifications, devotion and labors as a Bible reader and christian worker. She has been enabled to bring a considerable

number directly to the Saviour, who had never heard of Him before, also to prepare the way for one of the most prosperous "girls schools." Referring to the success that God had granted her, she says in a letter to the society: "I hope in heaven to rejoice with you all over those whom I am enabled by your support and God's grace to bring to the Saviour of sinners. Pray for me, I need your prayers." The membership of this society is at present thirty-two. In addition to the fifty dollars annually for the support of Mrs. U, a small sum is now given for home missions.

[At this point the writer was compelled by sickness to lay down his pen; and continued indisposition prevents his attempting more than a simple statement of a few lessons which may be derived from the history of this church.]

1. The difficulties that attended the gathering of material for this historical sketch, impressively remind us of the importance of faithfully recording the history of the church and diligently teaching it to the generation following.

2. We learn how important a state of harmony and mutual co-operation between the members, officers and pastor is to the prosperity of a church.

3. We learn from this review the need of a revival of *family religion*—a turning of "the heart of the fathers to the children, and the heart of the children to the fathers"—leading parents to consecrate their children to the Lord. During the entire history of this church, we can only point to three who have made the ministry their chosen calling. How different from some other churches that could be mentioned.

4. The early history of this church is adapted to stimulate us to seek higher attainments in knowledge; also, a higher standard of excellence in singing unto the Lord.

5. A proper study of this history will strengthen our faith in God and attachment to the church, and lead us to labors and self-denials for the glory of God and the good of the church.

Will we be faithful to the trust committed to us? We stand between generations past and generations to come. We have the advantage of all the toils, the sacrifices of the past generations. "There is a sense in which those noble men and women bore those burdens for us. Shall we, appreciating their labors and trials, carry forward that which they begun?" "Be not slothful, but followers of them, who through faith and patience inherit the promises."

HISTORICAL SKETCH

OF THE

UPPER TEN MILE PRESBYTERIAN CHURCH

FROM THE

MINISTRY OF REV. E. WINES, D. D.,

TO THE PRESENT TIME.

BY REV. S. M. GLENN.

It is made my duty to record briefly the more recent history of the Upper Ten Mile Presbyterian Church. My task is rendered comparatively easy, from the fact that the earlier history of the church has been gathered and published by the able hand of Dr. Wines. His sketch comes down from the beginning to the time of his own ministry in the year 1854. At this time (1854), Dr. Wines, then a professor in Washington College, was invited to take charge of the church as its stated supply. It is the universal testimony of his people that the church greatly prospered under his ministry. He was an earnest and laborious minister, and wise in directing the energies of the church. As a preacher, he laid the foundations deep on the rock Christ Jesus, and the doctrines of grace as formulated by our Westminster Confession. He was, as it is called to-day, a doctrinal preacher. Thus he moulded the church and established it in its faith, and laid the foundations for future builders. Dr. Wines did not rest on orthodoxy alone. He used doctrines to develope the life of the church and conform individual character to the spirit of the Gospel. His ministry was honored by the special manifestations of the Holy Spirit. The church, from time to time, received the showers of heavenly blessings. Many were converted and gathered into the church. At appointed special seasons of prayer, followed by the preaching of the Word, the church was greatly revived, and its faith made strong in the power of Divine Truth. The influence of Dr. Wines'

ministry lives in the hearts of many who still survive, and is visible in the general character of the whole church in its loyalty to the doctrines and order of the Presbyterian Church. This fruitful ministry came to a close in the fall of the year 1858.

In the beginning of the following year the congregation desired to return to the good old Presbyterian usage of the pastorate. Early in the spring of 1859, they called as their pastor, the Rev. N. B. Lyons, a brother comparatively young, but having some experience in ministerial work. He was installed by a committee of the Presbytery of Washington on the 2d day of June of the same year. The committee consisted of Rev. Drs. Wines, Brownson and Rev. Mr. Harbison.

The beginning of this pastorate, so happily constituted, was not marked by any *visible* success. It was not ushered in by any great religious awakening and ingatherings to the church. But faithful work was performed in sowing the precious seed of truth. Fidelity in this is just as clearly recognized by the Word of God, and has its promised reward, as that of the reaper. If there is any room for comparison, it requires more faith and consecration to sow bountifully, than to reap. Ministers are too prone to think that, unless they can see the fruit of their labors, their work is a failure. Not so; one soweth and another reapeth, and both shall receive their reward hereafter. Bro. Lyons saw no conversions during that first year of his labors. Four only were received into the church by certificate. But this want of visible success was no evidence of the absence of the Divine Presence in aiding and sanctifying his people. The church was being prepared for a greater discipline. There was to be, first, a trial of its faith and patience, by the rod of affliction. In January, 1860, the congregation was called to suffer the loss of its almost new church building by fire. That the Lord had not forsaken his church, was evident from the spirit in which the affliction was received. In a public assembly, the congregation passed, by solemn and unanimous vote, a series of resolutions expressive of the feelings of the people. These resolutions were a confession of sins, and a submission to God in his all-wise afflictive dispensations, and their entire confidence in the Great Head of the Church, expressed in the language of Job: "Though He slay me, yet will I trust in Him." It is pleasant to record that this church commended her faith by her works. Early in the spring of that year, the people determined to rebuild. Regular preaching services were in the

meantime held in the adjoining school house, and in suitable weather in the neighboring grove.

The congregation responded liberally to the committees' call for means. Some aid was given, through the interest of Dr. Wines, from abroad. During that summer, the building committee carried forward and completed a neat and substantial brick edifice, with a basement lecture room. Harmony and unity prevailed, which may be traced to the fact, that the committee took no step in the work, without first seeking Divine guidance in prayer.

In the fall of 1860, the church dedicated to the worship of God their commodious house. The pastor, while giving great encouragement to the people's sacrifices of love in restoring their church, was not sparing of himself in cultivating the spiritual life of the church. He was a man full of faith and abundant in works. His power and fervency in prayer has been often remarked. He approached near to the Throne of Grace. In preaching he adhered to the great themes of the doctrines of Christ. He never ceased to tell the "old, old story," which was food to the hungry and hope to the perishing. Such fidelity was not forgotten by Him who sits on the Throne. The sower was also permitted to gather.

Soon after occupying their new building, the church observed the first week of January as a week of prayer—this was followed by the second week, recommended by the General Assembly. These meetings were marked from the first by a deep and most solemn interest. Christians were greatly revived. Scores of men and women were awakened and inquired the way of life. Thus the Lord at once set his seal of approval upon the sacrifices and labor of love of his people. The Great Head of the Church cannot pass by such self-denial of his children. The result of this work was the conversion of fifty-seven souls. About forty of these were received into the membership of this church; others connected with the churches of their preference.

The following years of this pastorate gave evidence of steady progress. Again, in the year 1864, the church was visited with like showers of Divine blessing. Thirty-two are reported as received into the church on profession of their faith. While there were frequent seasons of more than ordinary religious interest, two very marked and powerful revivals crowned the labors of this earnest, faithful pastor. Precious souls were given to him, who

shall shine as stars in his crown of rejoicing. How great the reward! Now numbered among the blessed dead, he still lives, and his works do follow him.

Early in the year 1868, Bro. Lyons asked to be released from this church, to assume the labors of another congregation. He received and accepted a call to the Presbyterian Church of West Elizabeth. He preached his farewell sermon to this congregation, January 26th, of the same year.

The pulpit did not long remain vacant. The services of Rev. Prof. Henry Woods, of Washington and Jefferson College, were secured. His ministry was most acceptable and profitable to the congregation. At the first communion in April, Bro. Lyons, at the request of the congregation, returned to assist in the services. These meetings had scarcely closed before he was taken suddenly and seriously ill. This sickness was unto death. He was tenderly ministered to by a devoted wife and many sympathizing friends. After six weeks of pain and suffering, he laid off his earthly house for a building of God. He died May 19th, 1868. In a most marvelous Providence the church received his testimony of the preciousness and power of the Gospel, both in life and in death. Prof. Woods served the church most successfully for two and a half years, till the fall of the year 1870. The congregation continued united and made encouraging progress.

In the autumn of 1869, the church was again visited by a week of Grace. Mr. Woods had the assistance of the late Rev. J. Cross, of Wheeling, who preached for a week. The *church* was not greatly revived, but sinners were converted under the power of Divine Truth, and twenty-six were reported as the number who gave evidence of a hope in Christ.

The labors of the church becoming too arduous, Bro. Woods retired, and was succeeded by the Rev. Wm. Ewing, Ph. D., principal of the Canonsburg Academy. He preached to the congregation with great acceptance for about one year.

In the fall of 1871, the Rev. S. M. Glenn was invited to take the pastoral oversight of the church. As an indication of Providence, the call was accepted, and his labors began in the month of November. In the spring of 1872, the committee of Washington Presbytery, composed of Rev. Dr. Brownson, Revs. H. Woods and J. C. Hench, constituted the pastoral relation. This pastoral settlement did not lack the seal of the Great Head of the Church. The faith and hope of the church, encouraged both

pastor and people to look up for the blessing. In January, 1872, special services followed the week of prayer. The church was greatly revived, and many were led to inquire, "what must we do to be saved." Thirty-three persons gave good evidence that they had "passed from death unto life." At other times, following the observance of the week of prayer, God's people had the evidence of the power of the Holy Spirit in his reviving and converting Grace. Christians were built up and established in the doctrines of Christ, and many souls were born to God. The average yearly additions to the church during this pastorate were twelve. Few were added by letter from other churches. One most encouraging feature of the church's progress during this time, was, the number of young men who were led to make a profession of religion. Cheerfully did they extend their sympathy and help to their pastor. In the winter of 1874, the idea was conceived to organize themselves into a society for special work among their own class. This proved a most effective aid to the minister. The organization held regular weekly meetings for prayer and conference in reference to personal duty. The pastor was invited to meet with them, not to lead, but to participate as one of their number. That meeting, every Saturday evening, has never been suspended. Christian young men have thereby been greatly strengthened and educated for christian work. The influence of this organization grew and led finally to the organization of a Young Men's Christian Association, embracing some four or five neighboring churches. This organization has been in active existance for three years, and we trust, will continue to do good service for the Master.

The christian women have been organized into a Missionary Society for woman's work for women. This organization was founded in the year 1876.

MEMBERS OF SESSION.

This church has always been favored with a good and wise session—brethren, who are recognized as representative men in church. The Eldership at the beginning of this sketch, was composed of Messrs. Axtel, Dille, Blatchley, Day, Hanna and Wilson. Of these Mr. Axtel has removed to the West, and Mr. Wilson died in June, 1872. The others still remain as active members in the board. One addition was made by the election of Mr. J. Mc-

Farland about the year 1870. He was received from the church of Lower Ten Mile, where he had served in the same capacity. His life was a simple and faithful representation of the Gospel which he professed. He died in the faith in February, 1878.

In the winter of 1874 and 1875, after a season of revival in the church, the Session felt the need of an increase in the number of the Eldership. It was their judgment to advise the congregation to elect three additional men to be helpers in this work. The church responded with commendable unanimity. The almost unanimous choice of the church fell upon the following brethren, viz: Messrs. John Black, Stephen Post and John M. Hazlett. These brethren, after much hesitation and long deliberation, finally accepted the office, and were ordained and installed on Sabbath, May 2d, 1875. This added to the strength of the church. The board remains unchanged, with the exception of Mr. Hazlett, who was recently dismissed to the Second Church of Washington.

It is proper here to state that the pastor always found wise counsels and spiritual encouragement in his session. Nothing ever occurred to mar the unity and mutual confidence existing.

DEACONS.

The Board of Deacons is worthy of mention. It consisted of four members, viz: Messrs. J. M. Day, Wm. Day, M. Minton and Wm. Saunders. The latter member (Bro. Saunders), after a brief illness, passed away from earth, March 15th, 1875. We entertain a good hope that he entered the "Rest that remaineth for the people of God." Mr. L. McVey was elected to fill the vacancy in the board, and was ordained, May 2d, 1875.

CHURCH PARSONAGE.

The question of securing a manse had been agitated for some years before it matured to anything practical. It was about the time the church contemplated extending a call to Mr. Glenn, that a committee was authorized to see what could be done. That committee consisted of Messrs. Thos. Worrell, Thos. Hanna and H. Andrew. The enterprise received great encouragement by the generous and liberal offer of Elder Dr. Blatchly to contribute one-seventh of the entire cost of a parsonage. The committee, through the activity of Mr. Worrell, met with a generous re-

sponse from the people. A suitable house, with four acres of ground, was purchased by the committee at an expense of nearly twenty-nine hundred dollars ($2,900), and all paid for. It was first occupied by the elected pastor in the spring of 1872. It is proper to say, that Mr. Worrell, chairman of the committee, devoted much time and pains to secure this result. This liberal outlay was no sooner made than the congregation resolved to repair and improve the church building. About eleven hundred dollars was expended in a new roof and in frescoing the walls. The ladies, by their Aid Society, furnished the means for a new pulpit, chairs, chandelier and lamps. During the first three years of this pastorate the congregation had expended nearly seven thousand dollars for improvements and church support. This pastoral relation continued very pleasantly till its separation on September 1st, 1878. Reasons for the dissolution were reluctantly accepted by the congregation. The pastor, when released, entered upon another field at Sandy Lake, Pa. He retired with many personal regrets, and I believe, with the almost universal good wishes of his people.

THE STATE OF MORALS.

A casual observer could not fail to see the influence of the church upon the habits and morals of the community. Intelligence, industry, honesty and sobriety characterize the people today. The subject of temperance was also firmly supported by the church. Liquor selling and liquor drinking are both held in odium and esteemed as incompatable with christian morality. During the great temperance revival in 1876, the most of the members of this church and the young men, with very few exceptions, joined the army of *total abstainers.* By signing the pledge they gave their influence to save others from the fascinating and ruinous habit of dram-drinking. Long may this sentiment prevail, and every christian be ready to uphold the only true principle of temperance—*total abstinance.*

EDUCATION.

My sketch would not be complete without observing the progress of our schools. The influence and power of our christianity is measured somewhat by the common intelligence of its adherents. The common schools in the rural districts, it is to be

regretted, do not keep pace with the education of the larger towns. True, the country labors under some disadvantages, but they are not so great but our schools could afford to every child a thorough English education and fit him for taking his position as a useful member in society.

Every pastor, in sympathy with the youth of his congregation, always meets some who crave more education. Had he the time to devote to such work, many young persons would seek from him the instruction which the common school does not give them. The minister ordinarily has not the time or strength to give this aid, and it is painful to have to deny such requests. The common school ought to do more for our youth. The failure is not from the system, but because the schools are carried on with reference to economy only. Short terms and low wages offered shut out the more competent teachers, and our education is deficient. Such a course hinders our young people from keeping pace with the growing intelligence of the country. That which has given our Presbyterian Church prominence and power in this region, was her determination to educate the youth of the church. Thus, by affording the best advantages, our youth might take the highest positions in their chosen calling.

MINISTERS and ELDERS should join with their fellow citizens in raising the standard of the common schools, and thus afford to the poorest child such training as the times demand.

I will close with only one remark. While we rejoice in this Centennial Anniversary of the planting of our beloved church, let us remember that with privileges come responsibilities—with mercies, obligations. "Unto whom much is given, shall much be required." Realizing then our high stewardship, let us not cease to go forward, relying on the Lord's strength. Let us sustain by our prayers, our influence, and our means, every enterprise of our beloved church—that the heritage of our fathers may be handed down to our children and to the generations yet unborn.